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SAN SOPHIA.

BY ELEANOR S. DEANE.

I have heard that, high in a lofty wall
In the mosque of San Sophia,
Is the pictured face of One whom all
Of the Christian faith hold dear.

And, of old, the humble worshiper,
As he lifted his penitent cries,
On felt that the Lord himself was there,
Looking down through the mild, sweet
eyes.

But as ages passed, the Mussulman,
With his sword and his creed, held sway;
San Sophia he changed from a Christian shrine
To a mosque where the Moslems pray.

And Moslems, at the muezzin's call,
Come bending toward Mecca's shrine;
While, unto this day, from the lofty wall
Looks the face of the Man Divine.

For they could not efface the image clear,
By the art of the limner made;
Though they painted it over 'twould still appear,
And, 'Tis Allah's will," they said.

But ever the Christians have called it a sign
With the Lord's own seal, and they say
That the church built for Christ by Constantine
Must be theirs, for God's praise, one day.

And now, as I ponder upon the theme
Of "the Christ" and the Moslem way,
No more seems the Christians' "sign" a
dream,
But it moves like a prophecy.

A prophecy, not for the fane alone,
But for earth where the Lord hath trod;
For what He hath "set His love upon,"
He will yet bring home to God.

COUNT ZINZENDORF ON SANCTIFICATION.

BY REV. WM. McDONALD.

In our former articles on Count Zinzendorf, we have sought to represent him in as favorable a light as the facts would justify. We come now to a brief consideration of his doctrinal views, especially on the subject of entire sanctification. On this subject he held and promulgated views which were persistently opposed by Mr. Wesley as new and utterly unknown in the Christian Church until he announced them.

What were Zinzendorf's views on the subject of entire sanctification? In answering this question, we are under the necessity of relying upon the statements of his doctrine as given by Mr. Wesley. Mr. Wesley states Zinzendorf's views sometimes in his own words, and sometimes in the language of Zinzendorf himself. His theory of entire sanctification is thus described: "We are sanctified wholly the moment we are justified;" "entire sanctification and entire justification being in one and the same instant." This is the substance of Zinzendorf's view as antagonized by Wesley. In response to a question propounded by Mr. Wesley in regard to the state of a believer, Zinzendorf says: "The moment he is justified he is wholly sanctified." Mr. Wesley further represents Zinzendorf as saying: "All true believers are not only saved from the dominion of sin, but from the being of inward as well as outward sin, so that it no longer remains in him." He further affirms that "a babe in Christ is as pure in heart as a father in Christ. There is no difference."

Of this strange doctrine Mr. Wesley says: "It was never heard of for seventeen hundred years; never, till it was discovered by Count Zinzendorf. I do not remember to have seen the least intimation of it, either in any ancient or modern writer, unless, perhaps, in some of the wild, ranting Antinomians." He further says: "It is a mischievous doctrine, attended with the most fatal consequences."

This doctrine has been revived of late, and persistent efforts are being made to fasten it upon the Church as the doctrine of Christ. And certain writers of the Arminian school, to escape the imputation of being called Zinzendorfs, have sought to make it appear that Zinzendorf's doctrine, as antagonized by Wesley, was imputed holiness, and not entire sanctification at conversion. One writer says: "It must be remembered that the holiness which he [Zinzendorf] described is imputed, not personal." "But his [Zinzendorf's] sanctification," says another, "was imputed. That is, he held that at justification the entire perfect holiness of Christ became ours, so that we were once and forever entirely sanctified, how much soever we might sin."

It is true that Zinzendorf held the doctrine of imputed holiness, but it is equally true that he held that entire sanctification is received at conversion.

These two views are clearly stated by him. Mr. Wesley represents him as saying: 1. "That we are sanctified wholly the moment we are justified." 2. "That a believer is never sanctified or holy in himself, but in Christ only." In opposing these dogmas, Mr. Wesley very seldom attempts any refutation of the last-named error, but always attacks the first.

In a long conversation with Zinzendorf, whenever reference was made to the dogma of imputed holiness, Mr. Wesley replied, "We contend, I think, about words." Again: "The dispute is altogether about words. You grant that the whole heart and the whole life of a believer are holy; that he loves God with all his heart, and serves Him with all his strength. I ask nothing more. I mean nothing else by Christian perfection or holiness." But when Zinzendorf affirmed that "A babe in Christ is as pure in heart as a father in Christ; there is no difference," this was not "a strife about words," but a fundamental error to be met and refuted.

Mr. Wesley's sermon on "Sin in Believers," was written to directly antagonize this false view of entire sanctification. Dr. Whedon very properly calls this sermon, "that anti-Zinzendorfsian sermon," which is and must remain the standard the world over." If, however, Mr. Wesley intended to antagonize, in that "anti-Zinzendorfsian sermon," Zinzendorf's view of imputed holiness only, or mainly, it is passing strange that nowhere in the sermon does he make any reference to imputed holiness—no, not even so much as name it. And the error which he sought to confute in that "anti-Zinzendorfsian sermon," he says, was "simply this: Is a justified or regenerate man freed from all sin as soon as he is justified? Is there no sin in his heart? Nor ever after, unless he fall from grace?" The churches at that time possessed little spirituality. "They made," says Wesley, "little distinction between a believer and an unbeliever." "To avoid this extreme, many well-meaning men, particularly those under the direction of the late Count Zinzendorf, ran into the other, affirming that all true believers are not only saved from the dominion of sin, but from the being of inward as well as outward sin, so that it no longer remains in them." He further says: "When the Germans were pressed upon this head, they soon allowed that 'sin did still remain in the flesh, but not in the heart, of a believer [a doctrine which has recently found advocates in this region, if correctly reported in ZION'S HERALD]; and after a time, when the absurdity of this was shown, they fairly gave up the point, allowing that sin did still remain, though not reign, in him that is born of God." "The contrary doctrine," viz., that there is no sin in him who is born of God, "is wholly new," says Wesley; "never heard of in the church of Christ from the time of His coming into the world till the time of Count Zinzendorf; and it is attended with the most fatal consequences."

In all this, not one word is said about imputed holiness, showing that that was not the phase of Zinzendorfsianism which Wesley specially antagonized.

Mr. Wesley met the error squarely. He argued that if every believer is fully cleansed from sin at conversion, then he who is conscious of impurity of heart may justly conclude that he is not converted. This conclusion cannot be avoided. He found that many of his people, under the influence of this false teaching, were giving up their hope in Christ. They were conscious of remaining depravity; and they reasoned that if this could not "remain in him who is justified," then they were not justified. To refute this error and save his people, Mr. Wesley says: "All this week I endeavored all by private conversation to comfort the feeble-minded and bring back the lame, which had been turned out of the way, if haply it might be healed."

During his absence, these Zinzendorfsians had crept in among his people unawares, "greatly troubling and subverting their souls; telling them they were in delusion; that they had deceived themselves, and had no true faith at all. 'For,' say they, 'none

has any justifying faith who ever has any doubt or fear, which you know you have; or who has not a clean heart, which you know you have not.'"

In opposition to these views, Mr. Wesley, in a most pointed manner, declares that a man may have justifying faith before he has, in the full sense, a new, a clean heart. Mr. Wesley rejected Zinzendorf's views because they were unscriptural. He contended that there is "in every person, even after he is justified, two contrary principles—nature and grace—termed by St. Paul the flesh and the spirit. Hence, although babes in Christ are sanctified, it is only in part. In a degree, according to the manner of their faith, they are spiritual; yet in a degree they are carnal." This is what Mr. Wesley calls "sin in believers." Not "liability to sinning," as has been affirmed in some quarters of late, but, according to Mr. Wesley, "infection of nature," "lust of the flesh," "corruption of nature," "the seed of all sin," "sinful tempers, passions, or affections," "pride," "self-will," "lust," "anger," etc. This is more than "liability to sinning," which means simply exposedness. All men, holy and unholy, are exposed to sin, but such exposure is far from being that "lust," "pride," "anger," "corruption of nature," of which Mr. Wesley speaks in his sermon on "Sin in Believers."

It will be observed that it was not so much against imputed holiness that Wesley contended, as against that form of it which has come down to our time, and that did exist in his time. That it entered the Church through the dark door of Antinomianism, and has crystallized into its present form under Arminian fostering, there can be no doubt. But that it is, in the language of Mr. Wesley, "attended with fatal consequences," is clear to every one who has carefully observed its workings. It is opposed to the faith of Christendom, and as a dogma has been repudiated by every Christian church as contrary to reason, experience, and the Word of God, and as such should be rejected by every lover of truth.

So much for Count Zinzendorf as to his views on the subject of holiness.

WASHINGTON REVISITED.

BY REV. MARK TRAFLET, D. D.

The last time I was in Washington, until last week, was in 1862. Then the city was full of armed men; cannon, baggage wagons, and ambulances rolled along the streets. The notes of the cavalry bugle and braying of regimental bands filled the air; all was bustle, and anxious faces met one on every hand. The streets were almost impassable for mud, and a dirtier, more disagreeable place one would search far to find. Now all is changed. Peace, cleanliness and beauty combine to render it the most beautiful city this side of Paris to be found. Boss Shepard, with all his faults, has a monument in the improvements he has left behind him in this great capital of a great nation.

But I am anticipating. It had been twenty-five years since I lived in Washington, and when there in 1862, I stopped but an hour or two. I had a desire to look upon it once more, to see the President and Mrs. Hayes before they retired to private life, and to see if I could do anything for my suffering country in the way of service by accepting some one of the many offices lying around and piteously begging some one to pick them up. So on Thursday I put an extra pair of socks and a collar into my hand bag, and took the cars at the Old Colony railroad at 6 o'clock P. M. for Fall River and onward. I will only say of the boats of that line—the Bristol and Providence—go and see them; if for no other object, pay one dollar for a passage in one of them to New York and come back in the other at night. Poor Jim Fisk! He put two millions of dollars into these floating Alhambras, and "died as a fool dieth." On the way to Fall River, a man passes through the cars with a box of keys. You show the number of your state-room, which has been pre-engage, and he hands you a key; and on reaching the boat you at once pass to your room, and are "master of the situation," except off Point Ju-

dith, where the "stormy winds do blow."

A resident of Washington twenty-five years ago would hardly recognize the city now, so great have been the improvements made. Old shanties are gone, rills of waste water are turned into sewers, hog scavengers dismissed, new and elegant buildings, public and private, erected, streets in which teams were often sloughed are concreted, and shade trees planted. Where can be found such magnificent hotels as the Arlington, the Riggs and Ebbitt? We looked into them only, not feeling just able to pay four dollars per day for glitter and music when twenty-five cents will supply our needs. While Congress is in session, these hotels are crowded with the dear people who come just to "see the city, you know;" but a small axe was slipped into the pocket as they left home which needed a little sharpening, and it might "come in play, you know." And then our member, how obsequious he is, to be sure! "Go with you?" Yes, to the ends of the earth, so he can get you out of the way. What a bore this continual calling, this never intermitting stream of letters must be to the members! Ah well, I know something of it. But, reader, should you go to Washington, leave all business behind, and go to see the finest city in the country—save Boston!

"If you please, my friend, where am I?"—this to a good-looking colored man as I stepped from the car and looked around, not recognizing a solitary landmark. "Where is you, sah? Why, you's in Washington, sah, sure." "Yes, yes, I know, but in what part of the city?" "What part? Why, juss in dis yere part, right 'ere." "Here, police, I'm a little turned around; this is not the old railroad station at which we used to alight from Baltimore?" "No, sir, this is another road—the Baltimore and Potomac. It comes in east of the Capitol, and you are now on the island. Pennsylvania Avenue is yonder, flinging his hand northward." "Sure enough, and there close by is the Smithsonian Institution; but where is the Tiber that used to roll its noisome waves along its filthy channel?" "Under ground, sir," said the good-natured officer. "Golly, Jim," said the listening darkey, "dat ole gemmen jus 'scape from de lunacy, else he's de fellow what plays Rip Van Winkle." "Here, cab, take me to 1324 G. Street West." And off we roll. There is no rattle or rumble of carriages on these smooth streets; one hears nothing but the rhythmic beat of the hoofs of the horses upon the concrete.

Settled in a comfortable room at Brother Ware's, I sallied out to see what was to be seen. A street car took me to the east part of the Capitol. The House was in session; the Senate not. The rebel guard at the door barred my entrance, but my old friend, Dr. Loring, just then came along, and took me to the office, where I procured my pass as an ex-member (thank God! I was not an ex-rebel), and passed in. What a change twenty-five years have wrought! Not a familiar face in the House. Aleck was not in his place. The most of the members of that Congress are dead. We sat in the old chamber; this was occupied by the next Congress, but the relative position is the same—the Republican members are on the left, the Democrats on the right. Near where I stand sat Joshua Giddings, the old abolition hero. Just over there sat Keitt of South Carolina, from whose traitorous lips I heard the utterance, "For twenty years I have labored to destroy this Union;" and he was not arrested, as he should have been, for misprison of treason. He was shot by a colored soldier at Fort Wagner. Close by him sat Barksdale of Mississippi. He lost his wig one day in a scuffle in the House, when some Republican, intending to scalp him, seized him by the hair and it all came off together. He was shot at Gettysburg. Far back on the outer circle sat Felix K. Zollikoffer of Kentucky—the last name heard on the old roll call, when the members would begin to wake up, and come in from the lobbies. He was shot early in the war, at Pea Ridge, I think. Yonder sat Brooks, whom Providence strangled in his bed in Washington soon after his assault on Sumner.

So I gaze in fancy upon that mass of familiar faces, the most of whom are in their graves, the fires of passion extinguished by the damps of death. I looked into the Senate chamber. A solitary white-headed man with a venerable beard set in the clerk's desk reading. As I walked down the aisle, he raised his head and smiled. "I know you," said he. We had not met for twenty-five years. "How long have you been here?" I inquired. "Fifty years," said he. "I was a page when Daniel Webster was here." He is now door-keeper of the Senate. How often has this old man skipped across the chamber at the clasp of the hands of Webster, Clay, Benton, Cass, Butler, Hale, Seward, Sumner, Wilson, and scores of others all gone; Hamlin of Maine, upon whom I called at Willard's, is the sole survivor. So we call.

Calling on Governor Claflin, I found him in a fine house with Senator Dawes, whom, strange to say, I saw for the first time, though he and I once ran a "go-as-you-please" political race together; but he, aided by that prince of political tricksters, outran me and took the prize. We had a laugh over it, and, as an *amende honorable*, he said, "If you will be at the White House at 8 o'clock this evening, I will introduce you to the President."

[To be continued.]

INTO THE INDIAN COUNTRY.

FROM THE CAMP TO THE CAMP-MEETING.

BY WILLIAM INGRAHAM HAVEN.

While we have been chatting, we have come into a "camp," or cluster of wigwags made with boughs, simply as a shelter from the hot sun. Look into one of these booths. See that old man squatting in front of the smoking fire, no clothing from his neck to his waist; near him are two squaws prone on the ground, looking into the ashes; two urchins, six or ten years of age, stand gazing at us, bare and brown as a nut. They scamper away like dogs—simply animals, that is all. No, that is not all. These are Putes, only under the influence of this agency for a short time, just from the war-path in February. Still—and study this fact—with these very Putes, since February, Father Wilbur has tilled one hundred and fifty acres of land. This camp reveals the lowest point of the Indian nature; the homes of the morning show what has been done during the fifteen or twenty years that the present agent has held sway. All were originally as degraded as the naked, lazy creatures you have just left behind you.

Another night's sleep, and you wake to find a beautiful morning; not too hot, but clear and dry, as are all days during the summer weather. We are off for sixty miles to-day. A few hours takes us through the farming country; past a winnowing machine, where Father Wilbur stops for a few moments, and goes to work to show the native that nothing is nobler than honest labor; down to the cottage of Joe Stwier, the chief. The folks are all at breakfast, eating from crockery plates with knives and forks, drinking their coffee from cups and saucers, seated around a table spread with well-cooked bread and other viands.

Here we change horses and soon reach the prairie land. Mile after mile we ride through the tall grass, up to the hubs in places. Off in the distance winds a line of timber, marking the course of the stream that waters this lowland. Here and there herds of cattle roam, quietly grazing, or marching in single file to the water. At frequent intervals coveys of prairie hens rustle up from beside us. This grass-land is more than ten miles wide and twenty miles in length. Do you wonder that lazy whites on the outside try to sell whiskey to yielding Indians, and then get them into trouble by stealing their ponies, till the powerless Indian uses his only legal weapon, and shoots his thieving neighbor? Then, of course, a belligerent Indian should not own land as good as this, and so in steps the vagabond to take his place. This is about the history of all our late Indian troubles.

We have reached the ranch—only a line of fence stretching out of sight in the distance. Here the department keeps a winter pasture, and here also are its branding pens. We lunch, and ride back, reaching the station at dusk.

It is Sunday morning, and another of these perfect days. After breakfast and an hour of reading under the vine-covered porch, we go out to a neighboring part of the grove where there is a little stand and seats arranged for camp-meeting. Hither the Indians flock from all parts of the reservation, some coming in wagons, but most on horseback with their gay colored blankets and fancy hair bristles. They are a motley crowd. About five hundred have gathered, and listen intently to the preaching. Then follows an hour of testimony—a good home-like love-feast. See them rising, striking their breasts, and lifting their hands to heaven, telling with tears and exultation of the love of Jesus for them. One says, "My heart is all full of love like a with warm chuck;" chuck is Kikitat for water. He surely has felt the baptism of the Spirit. For a truth God has here proved that He heals and purifies even the humblest.

We have on this reservation two churches and two local preachers, Indian lads born and educated here. Through the instrumentality of Father Wilbur we have about six hundred faithful members of the church. This is a good reward for an earnest life.

You may say that this is a model agency. True, but a model is only that which other things should be. This one reservation proves that wise Christian management will produce wonderful results in the civilizing of our Indians. During conversation, Father Wilbur affirmed that the Indian was as honest as the white man; that the characteristics, treachery and deceit, which we have always associated with the red man, belong not to him by nature; but that, on the contrary, he was loving, grateful, and trustworthy. He also said that his chief difficulty came from the whites in the neighborhood whom he had often to put in irons and punish with hard labor in consequence of their depredations on those we call "savages." He never carries firearms, nor has he need to, for his life is in no danger save from rascally traders with whom he will have no dealings, or thieving idlers who would charge the act to the Indians, so that they might raise their cabins on the grass-land. He is an iron man that fears no man; he has a large heart that loves all men.

With reference to the present policy of the government, he complained that the promise of the United States to give good titles to industrious Indians, so that they might hold their little farms in fee simple, was not kept; and that his frequent letters on the subject were unanswered. He believes that there are too many reservations, affirming that he could easily accommodate and control fifteen thousand Indians on his reservation. He has little doubt that in a few years of proper action all the "wards" of our nation would become intelligent, industrious and peaceful men. We hope, with him, that the day may soon come when this farce of treaty-making shall be ended, and the penalties and privileges of citizenship be extended to our Indians.

LETTER FROM BALTIMORE.

Rev. Thomas Guard, after an absence of five years in California, has again become pastor of Mt. Vernon Place M. E. Church, and is preaching with renewed vigor to crowded congregations. Several of his audience are leading citizens, and of other denominations—lawyers, doctors, senators and professors. His discourses are marked by striking originality, massiveness, strict orthodoxy, expansiveness and sublimity, and Christ is "all and in all." One of the leading members of Mt. Vernon Place Church has recently died—Mr. John Hurst, uncle of Dr. J. F. Hurst, President of Drew Seminary. The funeral services were held at the church which he did so much to erect, and just lived to see the entire debt paid. Bishop Simpson, Rev. Thomas Guard, Rev. Andrew Longacre and other ministers took part in the services.

The Baltimore Conference delegates have left for Cincinnati. They consist of four ministers and two laymen: Revs. J. A. Price, W. S. Edwards, John Lan-

ahan, L. T. Wilderman, B. F. Parlett, esq., and Hon. Milton G. Uner, U. S. Senator. They are all pronounced conservatives, and will oppose all radical measures. Three of the ministers are presiding elders, and also the two reserve delegates, Revs. B. Peyton Brown and W. H. Chapman.

The Maryland State Temperance Alliance held its seventh annual convention in this city, April 15 and 16. It was the largest one ever held in the State, having over six hundred delegates present. Nine new counties have been granted local option, besides seven under legal prohibition. Two senators from New Hampshire (Hons. Blair and Farr) delivered addresses to the convention, and also Mrs. Woodbridge of Ohio. This city has temperance meetings of various kinds nearly every night, besides others over the State where canvassing is going on to get local prohibition.

The last of the seven or eight various Methodist Conferences has been held in this city, that of the African M. E. Church, Bishops Brown and Wayman being present. The last church debt paid in this city was on Whatcoat M. E. Church, Rev. W. F. Speake, pastor. The amount due was \$2,500; the collection was \$2,700. The Mount Lebanon Independent Methodist Church has united with the Methodist Protestant of this city.

On the 19th and 20th of this month, our city papers had elaborate articles referring to the events of just nineteen years ago in this city, and a number of the survivors of the Old Sixth Massachusetts were present. They were received by the Grand Army of the Republic, and told their story over again around a camp-fire. The history of that bloody 19th of April in Baltimore was retold, and the soldiers slain by the mob along Pratt Street were eulogized. During the banquet several speeches were made, and a poem composed by Miss Mary B. Shellman, of Westminster, Md., was read to the thirty-five visitors of the Old Sixth, and thirty-five bouquets were sent to them by the same fair lady. LEX.

April 29.

From our Exchanges.

There is no such thing as punitive justice in God separate from love. It is impossible to formulate any tenable theory of future punishment from which the love of God is eliminated. For "God is love." Love is the regnant attribute by which all His other attributes are controlled. His omnipotence, omniscience, omnipresence, justice, mercy and truth are made the almoners of His love. Love prompts every act He does. Any conceivable punitive act of God not prompted by love is not an act of justice, but of the vilest injustice. A God who ceases to love men while he is punishing them is not the God of love. Nor does this in any way conflict with the fact that God punishes sinners here and hereafter. Divine love is punitive when punishment is necessary. The tenderness of God is not more a dictate of His love than His severity. That is not love, but a maudlin affectation of it, which will not administer deserved punishment. — *Northeastern Christian Advocate.*

Maps are sometimes beautifully adorned with elegant vignettes in their corners, yet their value depends, not on these artistic embellishments, but on the correctness of the lines in their centres. It is even so with a man's life. Exceptional acts of heroism or virtue may adorn it, but its true beauty and value depend on its hidden character, the formation of which, after the pattern of our divine Exemplar, is its main design. If Christ be its King, conscience its director, and fidelity its abiding habit, it is a true life, whether it is spent in a palace or a log cabin, in aristocratic or peasant circles; and whether its deeds be such as those at which men gape and stare, or so common-place and obscure as to be noted by no eyes but those of the all-seeing Lord and Master of life. — *Northern Christian Advocate.*

It is needful that the truth should be so presented that people should know just what it means. It is not enough that it be put in such shape that they can be understood if they will; it must be in such shape that they must understand whether they will or no. Men must be made to know that there is an eternity, that there is a heaven and a hell, and one way of salvation. In the old time, in New England, before the line was drawn between the Unitarian and the Orthodox, and when a good many ministers and churches were in the broad border country, a plain man said, "I have listened to the preaching of Parson Brown for a good many years; but I have not been able to find out whether Jonah swallowed the whale, or the whale swallowed Jonah." Not much good done by this method of spending the time. — *National Baptist.*

We may not do less for the heathen abroad, but surely we must not forget that the field is the world; that the source of supplies for the foreign work is in Christian lands; that if we neglect our own, we are worse than infidels; that the best and surest way to build up a broad-minded, generous, aggressive church is to see that its membership is thoroughly instructed as to the needs of the whole field, and especially of that part of it which lies, all uncultivated, yet mighty in its promises of harvest, at our own doors. — *Advance.*

Christians inherit their name from Christ; and it is very meet that as they inherit His name, so they should also imitate His holiness. — *St. Bernard.*

Miscellaneous.

DANGERS BESETING METHODISM.

BY REV. W. S. JONES.

Methodism is not democratic. It can never, to be true to itself, adapt itself to the democracy of America. Methodism began with the ministry and sole authority of Wesley. The ministers of the Episcopal Church became the depositaries of its doctrine and its power. To adapt itself to the laws and habits of American society, it has, little by little, surrendered to the people its power, until all is gone except the episcopacy; and only the shadow of that remains. Preachers are nominated by the people; stewards and trustees are elected by the people; salaries are estimated by the people; church property is under the control of the people; members are received and expelled by the people; committees are appointed by the people. The only officer appointed on the sole authority of the preacher is the leader. The episcopacy remains, but in its chief function, that of fixing the appointments of the preachers, it is fast losing its power. When that goes, a church may remain, but it will not be the Methodist Church. American democracy, to be true to itself, can never adapt itself to the spirit and requirements of Methodism. One or the other must yield; which is it to be?

Methodism, in all that makes it Methodist in usage and discipline, will have to yield. The signs of the times are ominous of ill. The day is not far distant when a conflict will cause between the executive and legislative bodies of the Church. Bishops may be multiplied so as to meet, as far as a general supervision is needed, the wants of the Church; but as to anything like an exact and adequate knowledge of affairs in any given Conference, not to say any given charge, they have not, and cannot have, any personal observation; they must depend upon the statements of others. The needs of each charge are even now pressed home upon the bishops by representatives from the charge, and if not complied with, dissatisfaction is manifested and disruption is sometimes imminent. Each year this spirit is growing, and so bold and confident is the tone that, in open defiance of the law and usage of the Church, in contradiction of the most solemn pledges of fidelity to her interests and obedience to her laws, our papers by authority announce changes three, and even six months beforehand, that pertain only to the bishops to make; and, alas, subsequent events prove that the papers were correct. Are we to suppose by this that the bishops betray their trusts, and give authority for such statements, and sanction such glaring infringement of church law? This cannot be in this sense. It does show, however, that churches, confident of their power, can dare to flout it in the face of episcopal authority and practically say to the bishop, Reverse it, if you dare!—thus holding up to public gaze our episcopacy to become the sport and contempt of other churches and the world, in that which, of all other things, makes the episcopacy a Methodist episcopacy, viz., the appointing power; thus proving that it is a mere mockery and a sham. The churches that do this are rebels against Methodism, and proclaim themselves possessed and controlled by a spirit akin to Southern secession; and the bishop who condones this by compliance, aims a blow at the heart of his own prerogative and wounds the Church in her most vital part. To stop this bold effrontery and aggressiveness, is the desideratum of to-day. How shall it be done? Is the question that needs solving. Legislation is of no value, for this is done despite legislation. Determined adherence to the strict letter of the law upon the part of the bishop is demanded, even though the church concerned should be refractory and even secede. Methodism can do better without a church, even if it be St. Luke's, or Saratoga Street, or Tremont Street, than it can do without its honor. It can lose them and hardly feel their loss, but if its honor is lost all is lost.

Let the churches regard as sacred their pledges to abide by the usages and law of the Church; and if they won't, let them be cut off from communion with us! There is still power in the Church to do this; and, unless we are desirous of becoming parties in the guilt, and being exposed to the contempt of other Christian denominations, we shall see that this is done. Our polity gives us an advantage here. Being an affiliated body, we can throw the arm of authority over any refractory member, and haling to the bar of church jurisdiction, can condemn and excommunicate when necessary.

demands. Prompt execution of the penalty saves further infraction upon the part of the culprit, and lessens the likelihood of repetition upon the part of other refractory members. If the leaders in the Southern conspiracy had been shot or hung, the South would never have given the country the trouble it has. Leniency was mistaken for cowardice, mercy was supposed to be the result of fear, hence the long list of horrors and evils that have stained its history for thirteen years. Summary measures, obeying the behests of justice, executed at the instigation of truth, would have taught them that law and right were not to be trifled with. If expostulation, advice and prayer will not stem the inroads of democracy against the rights and power of the bishops, against the statute law of the Church, against the teachings and lessons of truth, against the most solemn and sacred pledges, against lessons and memories of the past, against the aims and spirit of the present, and against the hopes and prospects of the future, one of two alternatives must be reached—democracy must reign and triumph and the Church must go down, or the Church must rise in her might, and control this spirit of independent recklessness. Which of the two will predominate, the sequel will show.

GENERAL CONFERENCE DELEGATIONS.

Mr. Editor: I thank you for printing my lucubrations of last week. There is still one other matter that I have occasionally thought of, that I would like to submit for consideration at the present time: I have observed that some most excellent and competent men in the various annual Conferences fail of ever being sent as delegates to the General Conference, while some more prominent or fortunate brethren go many times. Now, it strikes me that something like the method in practice in the British Conference in filling the frequently recurring vacancies in the "Legal Hundred" (a part being designated by seniority, and a part by election), might be adopted with advantage by our Church. Say, let at least one delegate from each annual Conference be designated by seniority of "effective" service in the traveling ministry, and the rest by the suffrage of their brethren, as now. It seems to me that so much is due to these worthy and modest veterans, and that the presence of a couple of scores of them in the supreme council would be a valuable acquisition. To secure a fair distribution of these favors among the older brethren, it might be provided that the same person should not enjoy this distinction but once, and then let the next in seniority be taken. R. Medford.

SHALL THE CHURCH OF CHRIST SHRINK IN THIS ISSUE?

BY REV. H. W. CONANT.

In the evolutions of God's providence great issues are thrust upon the world. The manner in which they are met and decided settles the destiny of men and of nations. Human life and human destiny are linked with obedience to the unalterable laws of the "I Am." Marching by the side of Providence men become mighty for good. But refusing to heed the calls of God and trampling the divine law under unhalloved feet, destruction is inevitable. Mordecai rises because his hand is in the hand of the Almighty, while Haman is hurled from his intrenched position because of his alliance with evil. The former gave God an opportunity to save a nation through him, and thereby to inscribe his name in the annals of the elect few; the latter became a traitor to his race in the development of his godless ambition, and declared in his death the righteous judgments of God against the wicked. Nations pass the crisis hour to rise in strength and power, or sink in decay and ruin. The buried cities and the extinct kingdoms of antiquity are monuments of truth attesting the fidelity with which Jehovah vindicates His law. "Shall I not visit for these things?" says the prophet Jeremiah, and the historic fate of God's chosen people answers yes.

American slavery came to be a power that laid its hands upon the throat of the greatest Republic in history. The conflict involving life or death was thrust upon the people. The Church of Christ had hesitated to enter the arena when the death-struggle might have been prevented. Aye, more, it had been guilty of complicity with the sin. Had it risen to the demands of the hour when God's voice and providence were first heard and seen calling for action, the terrible storm of war that devastated so many homes and swallowed up so much of treasure had been averted. Did God require drop for drop of

human blood and dollar for dollar of treasure? History alone can answer this question.

Now, in the revelations of an unfolding dispensation the people of God stand face to face with a giant sin—viewed from the standpoint of divine law, a fearful crime. It is the defiant, aggressive evil of intemperance. Slavery slew its millions; this has slain its thousands of millions. It is the destroyer that is red with blood; its hands are dripping with human gore. When "the king and Haman sat down to drink, the city of Shushan was perplexed." That perplexity arose from the shadowy presence of an impending doom. Upon us the curse itself rests. Having defied the civilizations of the world, it lifts its hand to the throat of this nation and dictates to the government its will. The capital of the nation, the territories of the nation, are swayed at its beck, while neither of the great political parties dare move without its consent. A Bristow disturbed its reign and was remanded to obscurity. Courage was nothing; humanity was nothing; the honor and integrity of the law were nothing; Bristow had disturbed this power, and must pass out.

Shall this fell destroyer live? Shall his black flag continue to wave in defiance? The Church of the living God must decide this question. What will she say?

THE WORK.

BY REV. R. S. RUST, D. D.

God in His providence has opened afresh in the South to the Methodist Episcopal Church this important field of missionary labor, has given her free access to millions of its poor, and in the name of Christ she must enter it in a more comprehensive spirit of expenditure and effort. Her churches and school-houses must do the destitute portions of the land, and her ministers and teachers take a more active part in the redemption of the South.

The work of elevating a race, brought out of heathenism, degraded by superstition and vice, and reared under the influences of slavery, is a gigantic one. It cannot be accomplished by the fitful efforts of a few years; protracted effort, unflinching faith, and money in large installments, are essential to its achievement. Those who at first regarded this enterprise as temporary, and expected to be relieved of the burden at an early day, have changed their views as they have come to realize how vast a work, in the providence of God, has been thrust upon us, how great has been the success in its prosecution, and how intimately it is connected with the permanence of our free institutions and the purity and prosperity of our Church in the South.

The important work of the American Church, and the one that urges its claims with peculiar emphasis at this crisis, is that of educating the freedmen. God places this duty upon us as He does on no other nation, and He will not receive work done in any other part of the world as an equivalent for our neglect of this which is so imperatively demanded in our own country. To neglect it, or to treat it with cold indifference, is to put in jeopardy one of the most momentous interests entrusted to the Church and the nation. This cause at this hour has transcendent claims upon us, and whatever other work we may postpone or neglect in the world's redemption, we cannot innocently turn away from this movement in behalf of the freedmen, which is so closely identified with the welfare of this country and the salvation of the world.

Only a few of our people have a true appreciation of the greatness of the work undertaken by this Society, the urgency of its claims, and the opportunity it presents of accomplishing grand results with a moderate expenditure. Take into consideration the variety, the scope and extent of this educational enterprise—one medical college, three theological schools, six chartered universities and colleges, ten seminaries and boarding-schools centrally located in important portions of the South—and you may get some slight conception of the vastness of the work undertaken and the favorable opportunity afforded in it for Christian co-operation and liberal investments.

THE FOUR YEARS' COURSE.

It sounds a little strange to hear "graduates" and "professors" complaining of the "four years' course of study" required of candidates for admission into the annual Conferences. If these objectors are so far in advance of this course, it will certainly do them but little harm to show to the committee of the examination and the other members of the class how much they have profited by their superior privileges.

They ought to be willing to endure the "lumping of all grades of scholarship in one class," if it be only to exalt before others the better way they have taken to prepare for a place in the Conference. A little observation, however, will reveal the fact that it is not yet time to excuse any candidate from these examinations. More especially is this true of the examinations as to the doctrinal fitness of the candidate for a place in the ministry of the M. E. Church.

It will be a sad day for the M. E. Church when, if ever, these examinations cease to be required of all, no matter how many universities or theological schools they may have graduated, who seek admission into the an-

nual Conference. It has been found more than once that the local preacher from some small country charge had a much clearer idea of Methodist or Wesleyan theology than was possessed by the graduate by his side in the same examination. The former had not seen so many books, but he had "read, marked, learned and inwardly digested" those in which he was to be examined. Whatever beside our young ministers may know, they must know, and be able to teach, Methodist doctrines. And it will be only with the utmost care that our doctrinal purity will be preserved. Brilliant pyrotechnics may fill a house, and sallies of wit, with a few moral sayings with no doctrine, especially of the future judgment, urged upon the hearers, may keep them on good terms with the preacher, but devout, intelligent Christians were never made, and the church was never made strong and useful, without doctrinal truth, clearly presented and earnestly enforced. To do this the preacher must know the doctrine.

Let there be, then, no letting up in these examinations. And if any man knows too much, or is of too much consequence to appear before the Conference committee of examination, he is just the man the M. E. Church does not need in her ministry.

Correspondence.

FROM KANSAS.

The dear old Herald comes as ever freighted with valuable and welcome news, and brings into our Western home a rich odor of loved New England recollections. "May its shadow never grow less!" As we meet with the names of old-time friends and pore over the report of the Conference, distance is annihilated, and we are in spirit once more in Wesleyan Hall, or mingling with the brethren outside the bar in Grace Church. The rich, mellow tones of Dr. Butler's voice strike on the tympanum of memory, the clear ring of Dr. Mallie's is borne to us on the "Kansas zephyrs," and we can see Mark Trafton's proud front and eagle eye as he listens to some discussion, with a quiver full of keenly-pointed arrows to launch in reply. We miss one beaming face, one hearty burst of mirth, one clear, ringing appeal for God and humanity, but we can imagine the spirit of our own Bishop Haven hovering over and amongst the assembled brethren, watching with unabated zeal the interests which to him were dearer than life.

But the whistling of the wind through the cracks and crevices of our poorly-finished Kansas parsonage recalls me to sober reality. It is now the 14th of April, and although the wind has blown for the past sixty hours at the rate of about fifty miles an hour, the thermometer on the shady side of the house marks 81 degrees. Fields of wheat are waving as in New England at midsummer, and a few days ago I noticed some ambitious upstarts enjoying the luxury of a bath in an adjacent creek. What a hue of health our climate would impart to the pale faces of some of our University students, and what firmness of muscle and soundness of lungs would follow the circuit-riding of a Kansas itinerant!

Our work here is really missionary in all save the appropriations. Hundreds of Methodist families from eastern States lie scattered over the prairies, some with letters from two to ten years old, some without; numbers of other orthodox Christians—Lutherans, Episcopalians, Presbyterians, Congregationalists, four or five schools of Baptists, Tunkers, Winebrennarians, Campbellites, Christians, United Brethren, Evangelicals, Wesleyans, Free Methodists, etc.—are all to be gathered up, organized, and made good Methodists of, besides the pastor's more legitimate work of rescuing the unconverted.

We meet some very interesting cases in our travels. Not long since I called at a house where a good old mother in Israel had been praying that the Lord would direct some Methodist minister to come that way. She greeted me with tears of joy, said she had been converted in the days of Bishop Asbury, whom she had heard preach, and upon whom she had waited in her father's house, and ever since her house had been a home for Methodist preachers till she came to Kansas.

Our preaching places are for the most part school-houses, which we occupy in common with other denominations; but we are building churches as rapidly as possible. On our circuit we have a plain little 8000 structure, and hope to have another before next Conference. The greatest obstacle to our progress in Kansas is the lack of church accommodations, by reason of which we are often forced to forego our Sunday-schools, class and prayer-meetings, and let other denominations better provided reap the fruits of our labor. If some of our good brethren who sink from fifty to two hundred thousand dollars in a single church building, could realize our needs and how much could be done here with such an amount, methinks they would hesitate and question whether the Lord's money could not be more faithfully expended; or if some of our wealthy brethren could see what could be accomplished for God and Methodism in this State by a generous distribution of their surplus, I believe many a bank account would be drawn upon and many a struggling society in Kansas be made glad by having a house of their own in which to worship. Three hundred thousand dollars would build three hundred churches such as we need, and secure to Methodism a State destined to occupy a front rank in the history of our nation.

When freedom's cause in Kansas called for sacrifice, men offered on her altars means, comfort, ease, health, nay, life itself. Are there not Methodists in New England who would give the least of these for the sake of God and Methodism? Some of our "well off" brethren have costly monuments erected to their memory in some suburban ceme-

tery where more pretentious mausoleums will eclipse their splendor. Would not a more fitting, more lasting and more useful monument be a memorial church bearing the name of its patron and gathering into its fold many who might owe their salvation, under God, to the money thus expended?

FROM TEXAS.

Rev. L. P. Cushman writes in reference to the need of rudimentary education among the colored people of Texas:—

"Here in Houston our colored children have quite good opportunities. In New England, in all of our cities and villages, our high schools are nearly as good as the seminary, and people will not send their children away to educate so long as they can do it at home. It is the young people whose parents live in the country away from our high schools that go to the seminary. I speak now of New England. But suppose there were no schools, and all of these young men and women were reared in a state of dense ignorance. How many of them would ever go to the seminary?"

"On the second Sabbath in February I attended a quarterly meeting at Stafford, in Fort Bend County, where we have a church of over fifty members, and not one that can read or write. How many of the young men and women of Stafford will ever go to Marshall to attend our school? Something must be done at Stafford. Take the mothers of the colored children upon the Houston district, and not one in twelve can read. This is the condition of the mothers making the homes and raising our young men and women. I speak of the Houston district, as I have taken special pains to inform myself, and in no part of our work are our people in a better condition than on this district."

"Pardon me, Mr. Editor, if I am wrong in the utterance. I say to you that it is not possible for me to hear a more piercing cry than comes from these ignorant homes. I know that it is not possible to maintain anything like a peaceful, healthy and home-like society, or anything like a vigorous church, composed of such elements; and I tell you frankly, while I rejoice in all the seminaries and universities established, and in the work they have done and are doing, I know that rivers never make cool, bubbling springs. It is the little bubbling springs that make our mighty streams upon which the nations of the earth can carry on their commerce. It is true that the majestic stream swallows up the clear, cool spring, and it is lost sight of and its praise is never sung; still it is true that the stream depends upon the springs; these are its arteries. And so, Mr. Editor, I still continue my plea, and shall press in season, and perhaps some may say out of season, the necessities of this cause. We must educate the people. I often think of him at whose special request I came here. I know what he wanted, and I believe that it is in harmony with God's will."

"Our people have a multitude of notions. They like all the human family, have dreams, and with some, especially in communities where the Baptists are most prominent, a dream is what God shows them in spirit. To illustrate: A person dreams of being in deep water; then God in spirit tells him to be immersed. A man or woman dreams of being with another man or woman, no matter as to age; then God in spirit tells them they can do so. A man dreams of killing another; then God in spirit tells him he can do so. The following is an actual occurrence since I came to Texas: There were two Baptist preachers in Fort Bend County who did not exactly agree as to a certain text of Scripture. In his dream one of them thought that he killed the other. This was God in spirit telling him he might do it, and he did go and kill his brother. Of course he was arrested and tried. At the time of the trial he made no denial; he said that he did it, and that God in spirit gave him liberty so to do. Do you think they could convict that man for the crime of murder? There were some of the jury that entertained the same faith; and of course they would not hang a man for doing what God told him he might do; so they made a compromise and sent him to the penitentiary for five years."

"The great need of the people is Christianity and education; not education alone, nor Christianity alone, but Christianity and education. The work is upon the M. E. Church. God help her to be faithful!"

WHERE AND HOW TO SPEND VACATIONS.

Our people believe in traveling for recreation and study. Not are Americans satisfied merely with the curiosities of their own land. All the way from the primary school to the college, from youth to manhood, the glories of the Old World have been instilled into our minds. One reason the early dream of visiting Europe has not been realized by more, is that in the past foreign journeying has been attended with great fatigue, much expense and want of time. But now all these barriers are removed, and travel has become easy and even luxurious. Methods and facilities for making economical, pleasant and profitable transatlantic visits have been devised, which open up new possibilities for the present tourist. As a consequence, the great question in regard to vacations-to-day is not, "Shall I take a vacation?" but, "Where and how shall I spend my vacation?"

After a person has decided that he will go to Europe, he next seeks information in regard to the particular places of interest and profit. To his delight he finds that for the summer of 1880 Europe offers unusual attractions to Americans. Let us mention a few.

The attention of those religiously inclined will be first drawn to the international centenary celebration to be held in London in commemoration of the establishment of Sunday-schools by

Robert Raikes. In connection therewith a great international convention of Sunday-school workers and friends will occur, beginning June 28, to which representatives, without respect of denomination, from all parts of the world, are invited. Also a bronze statue of Robert Raikes, of Gloucester, the founder of Sunday-schools, is to be unveiled in that city. Musical people will be attracted by the fact that the Handel Festival, in which four thousand singers selected from the best choirs, are to take part, with such eminent artists as Patti, Nilsson, Albani, and Trebelli as soloists, will occur in June at the Crystal Palace. Again, the decennial representations of the Miracle Plays at Oberammergau are to be given upon a more extensive scale than ever attempted before. Seven hundred performers will take part. These plays are interesting as a modern reproduction of the Passion Plays of the Middle Ages. Was there then a religious dramatic service is now merely a curious reminder of days and scenes long passed by. These are enough to show that the tourist is wise in selecting Europe.

The next question that naturally rises in the mind is, "How shall I go?" Of course it is absolutely necessary that the manager and party be responsible. The excursionist should always have a cultured, courteous, experienced conductor. He should have all conveniences and accommodations possible; he should be relieved from care and anxiety for baggage; he should not be driven post-haste from place to place. With such conditions journeying becomes refining and refreshing to both soul and body. And I will say for the information of the readers of the Herald that I am fully convinced that no rarer opportunity is offered, and none so sure to satisfy, as the third grand educational excursion to Europe and the Holy Land under the management of Dr. Eben Tourjée of Music Hall, Boston. For instance, the short tour, including the principal cities and sights of Scotland, England, Holland, Belgium and France, starting from New York, June 12, and occupying forty-seven days, is offered at the marvellously low price of \$285 round trip. This covers all expenses, such as for hotels, hacks, special and general literary and musical entertainments, sight-seeing, lunches on all long routes, etc. It seems to me that these, with other advantages, such as but little night traveling and strict observance of the Sabbath, are superior inducements.

Boston, April 24. EBBAN.

Our Book Table.

ON THE EVEN, by Mrs. A. D. T. Whitney. 12mo, 505 pp. This is a wholesome, natural and attractive story. Some of the actors "talk like a book," but the whole tale develops readily and presents constantly fresh and well-painted pictures of real New England life, its social distinctions, its opportunities and high ambitions for education, its possibilities of reaching a cultivated circle from a lowly condition, the supremacy of intellect, and the heartfelt and beautiful household piety that marks the humble farm cottages of all portions of our rough but genial northeastern district. It is easy to see what is to become of France and Rael soon after they meet each other, and nobody is disappointed as the story reaches its blissful conclusion.

In the series of volumes, entitled THE NEW PLEASANT, G. P. Putnam's Sons issue a life of "Joan of Arc," by Janet Tuckey. 16mo, price \$1. For sale in Boston by A. Williams & Co. Voluminous French histories of this wonderful girl have been published. Of late much new material has been gathered. The present volume presents a connected and interesting sketch of her origin, mission, success, her strange trial and martyr death. The volume is an excellent addition to the youth's library of biography, as fascinating as fiction and yet wholesome as truth.

Carter & Brothers issue a new, neat and cheap edition of an excellent poem—the most striking of its class written in this generation—YESTERDAY, TO-DAY AND FOREVER. It is sold for fifty cents, and might well be circulated as a religious tract. It is sublime in its theme, lofty in style, harmonious in its verses. It does not always sustain its highest elevation, but is always inspiring and spiritual in its influence over the reader.

Cassell, Petter, Galpin & Co. issue another volume of their beautiful series of COMMENTARIES ON THE NEW TESTAMENT FOR SCHOOLS. 12mo, very handsomely bound, price \$1.25. The last volume is upon Luke. It is formed out of the New Testament Commentary for English readers—one of the best of its class—under the supervision of Bishop Eliott, although it has been largely revised and nearly rewritten to adapt it to the use of young people in preparing their Scripture lessons. This volume was the work of that fine Biblical scholar, E. H. Plummer, D. D. It will be found particularly adapted to the service for which it has been carefully compiled. For sale in Boston by Estes & Lauriat.

In the series of AMERICAN HEALTH PAMPHLETS, published by Presley B. Bakist, Philadelphia, we have "Sea-Air and Sea-Bathing," which comes at a good time for summer vacation. The whole subject is fully discussed—sea-side resorts as sanitary summer residences; bathing, its accidents, its use for invalids; sea-side amusements, and the sea-shore in winter. It is a capital little volume to take in the pocket or valise.

THE FOUNDATIONS: A Series of Lectures on the Evidence of Christianity, by John Monro Gibson, D. D. Chicago: Jansen, McClurg & Co., price \$1. This is an exceptionally excellent little manual of Christian evidences, treating clearly and very effectively of the evidences, inward and outward, of a personal God, of Christ and the nature and authenticity of His miracles, of the Holy Spirit as revealed in the inspiration of the various books of the Bible securing their unity, and closing with an impressive contrast between unbelief as a dogma and Christ as exhibited in history. It is an admirable volume to place in the hands of young people in these days. For sale in Boston by Lee & Shepard.

We have examined with much pleasure a manual of grammatical analysis prepared and published by Mr. James E. Vose, the principal of the Cushing Academy at Ashburnham, Mass. It is entitled, HAND-BOOK OF GRAMMAR AND ANALYSIS. It is a small 16mo, neatly printed and published. Its special features are its natural arrangement, its remarkable condensation and its ample and original illustrations. For our limited academic

courses it is an excellent text-book of English grammar. Without the mechanical process of most of the modern grammars, and in a limited space gives the student, under a simple and adequate introduction to the philosophy of his own tongue. We wear much pleased with the volume.

Two new volumes of music come to us—THE CROWNING TRIUMPH, by Geo. C. Hogg and Frank L. Armstrong. Published by F. A. North & Co., Philadelphia, Pa. It is a beautiful collection of the Moody and Sanky songs. It is a volume of good, fresh tunes, by the compilers are given in the volume. SUNDAY-SCHOOL SONGS, Cleveland, Ohio, published by the Evangelical Association, Lauer & Fort, agents. This seems to be an excellent selection. The hymns are carefully chosen, and the music is chaste and adapted to young voices. It has many of the favorite tunes, and some original.

We are indebted to the accomplished Commissioner of Public Schools of the State of New York, Mr. Stockwell, for a copy of the tenth annual report of the Board of Education and the twenty-fifth of the Commissioner of Education. The report of the latter is always able and suggestive. He considers the year, quite at length and with excellent sense, the great question of moral culture in schools. The whole report, with extracts from local reports, makes a volume of marked value to educators.

T. Y. Crowell adds to his juvenile library KNOWING AND DOING, by Mrs. B. B. Brewster. A beautifully published volume, with four excellent stories, illustrating in a happy manner, Scriptural maxims; ALMOST TOO LATE, by the same writer, contains four more tales. They are admirable stories, written in an attractive manner, giving dramatic force to the precepts of the Bible.

G. P. Putnam's Sons republish, in their series of Transatlantic Novels, volume of Gautier's, of which Henry James, Jr., writes: "In this delightful work Gautier surpassed himself, and produced the model of picturesque romance, by Thophile Gautier. Translated by Ellen Murray Beane. For sale in Boston by Lockwood & Brooks. Paper covers, price 60 cents.

THE KINGDOM, by Christian Reider. Carter & Brothers issue a new, neat and cheap edition of an excellent poem—the most striking of its class written in this generation—YESTERDAY, TO-DAY AND FOREVER. It is sold for fifty cents, and might well be circulated as a religious tract. It is sublime in its theme, lofty in style, harmonious in its verses. It does not always sustain its highest elevation, but is always inspiring and spiritual in its influence over the reader.

On the same home, RUBY AND PEARL; or, The Children at Castle Aymer. A Story for Little Girls, by Emma Marshall—a natural story of childhood, with well-appealed moral and religious lessons.

ONWARD TO THE HEIGHTS OF LIFE, by F. L. M. Boston: D. Lothrop & Co. Price \$1.25—a bright story from a practical hand, prepared with a definite aim. The author does not write simply to amuse; she deals with every-day temptations, and shows that they can be overcome only by reliance upon divine help. The scene is laid in a large country house, and the characters are confined mostly to a select circle of friends. The characters are skillfully handled, and their separate influences upon each other are carefully followed out and analyzed. The interest does not slacken till the close of the book.

HINTS TO SELF-EDUCATED MINISTERS. What this work first appeared, a few months ago, we gave it our hearty endorsement, which, we are happy to say, has been fully justified by others. Many preachers and exhorters pronounce it the most helpful book to them that they ever read. The expressed sentiment of its critics is, that no preacher or public speaker can afford to be without a copy. Furnished by J. P. Magee at the usual discount.

Dr. G. F. Needham, Washington, D. C. sends us his pamphlet (third edition), FIG CULTURE AT THE NORTH, in which he shows, conclusively, that the people of the Middle Ages were not so stupid as they are represented to be, and that, by using the proper means, can grow big as good quality, and in abundance, at the North as at the South—that is, as the as the imported. All, especially doubters, are invited to send for it, enclosing a three-cent stamp. The pamphlet gives all necessary information as to growing the trees, preparing the fruit by various methods for home use and the market.

We heartily commend to our principals of academies and of high schools as a superior reading-book for their classes, and a text-book also in English literature, AMERICAN POETS, with an introduction and notes, by the editor of "American Poets," 12mo, 424 pp. Published by Houghton, Osgood & Co. Price \$1.25. It contains excellent selections from Hawthorne, Irving, Longfellow, Lowell, Whittier, Lunt, Lamartine, and Emerson. The introduction and notes are brief, comprehensive and suggestive. In the hand of a well-read teacher such a volume would become an admirable introduction to a course of literary reading. The previous volume, "American Poets," was of the same character.

Anson D. F. Randolph & Co. will publish, in May, W. William M. Taylor's "Lectures on the Miracles," delivered before the students of the Princeton Theological Seminary in February. The key-note of the book is in the words of Jesus, "Believe me that I am in the Father, and the Father in me, or else believe me for the very works' sake." The characteristics of the lectures are comprehensiveness, lucidity, closeness of argumentation, and aptness of illustration. The objections of Hume and Huxley are honestly and candidly dealt with, and the mythical theories of Strauss and Renan are thoroughly considered. The last lecture is devoted to the spiritual and the miraculous, and is generally regarded as a valuable addition to Christian apologetics.

The "Common Praise Hymnal," recently published by the popular music house of O. Ditson & Co., is a great gain to the general dissemination of good church music. The chants are easy, many made familiar by our Methodist hymns. The hymns are well selected for Christian worship, and the tunes with flowing melodies and full harmony, so that it is an excellent book for congregational music from eminent composers, English and American, and therefore likely to wear well.

New Music. From Oliver Ditson & Co.: Instrumental—Valse de Salon, by Fr. Ascher; The Golden Wedding (Triumph Fanfare), by C. Bohm, Op. 225. Vocal—On the Mountain (Ave Maria), English version by Ellis Gray, music by A. F. Lindblad; Grandmother's Chair, words and music by John Reed; Smiles may End in Tears, words by Edward Oxenford, music by Geo. J. Hymn; Visions of Twilight, words by Geo. Cooper, music by J. K. Van Slyke.

The Sunday School.

SECOND QUARTER. LESSON VII.

May 10. Matt. 22:1-14.

BY REV. W. E. HOLWAY, T. S. N.

THE MARRIAGE FEAST.

I. Preliminary.

It was on the Tuesday (Farrar says Monday) before the crucifixion, that the parable contained in our lesson was given. The opposition against the teaching of Jesus had reached that degree of fierceness that the rulers with regard to party—Pharisees, Sadducees, Herodians—had united to silence Him. Herodians, therefore, had He entered the Temple on this memorable morning, before He was surrounded by a formidable deputation who sternly and abruptly demanded of Him, "By what authority dost thou these things, and who gave thee this authority?" Jesus calmly met their assault, by putting to them a question in reply: "The baptism of John, was it from heaven or of men?"—a question which He had a right to ask, but to which they dared not reply. He declined, therefore, to do more than to say, "The authority" by which He acted, but did not let them go. He had a message for them. Rapidly, but with intense significance, He sketched, in parable, the conduct of the two sons—the one who refused to do his father's bidding, but afterwards repented and did it; the other who blandly promised, but never performed. This was followed by the parable of the Wicked Husbandman, and this again by the parable in our lesson, which probably that the terrible denunciations of Pharisees were uttered immediately after.

II. Introduction.

Once before our Lord had used the imagery of a marriage feast (Luke 14:16-24) to portray the blessings of the Gospel, and the behavior of those who were honored with invitations to it. Then He had spoken in the house of a Pharisee; now He was speaking in the Temple. Then the hatred of His enemies had not developed into a deadly purpose; now they were plotting how to take His life with the least commotion. Then He had emphasized the Gospel invitation; now His perspective reaches to the end of time and includes the final judgment. A king, so the present parable runs, is about to celebrate the marriage of his son with the usual festivities. The guests have been previously "bidden," and, the day having arrived, servants are sent to summon them to the banquet; but they decline to come. Overlooking the slight put upon him, the king dispatches other servants with more pressing invitations: The feast tarries; "oxen and fatlings are killed;" come to the marriage. But, strange to say, some "made light" of the invitation and went about their usual business; others, whose disloyalty had ripened into rebellion, slew the servants and insulted and slew them. The king's patience grows weary to anger; his armies go forth and take vengeance upon the murderers and destroy their city. Meantime, as those expected have proved not "worthy," and the feast is not "furnished" with guests, the servants are again sent forth not to houses but to highways, and are directed to invite all—good, bad, and indifferent—to come to the feast. The hall is filled, the seats occupied, everything is ready, and then the king comes in. His eye rapidly scrutinizes every individual. All are dressed in the *orban*—the wedding garment provided for the occasion; all had laid aside their own apparel and supplied themselves from the king's wardrobe—all but one. And the king singled him out, and called him forth. "Friend, how camest thou in hither without the wedding garment?" "I am not sure," replied the man, "but I thought I might as well come as not."

III. Exposition.

Verse 1. *Spoke unto them*—the rulers and others who had questioned the "authority" by which He spoke and acted, and who, though they had retired to the outskirts of the crowd, could yet hear what He had to say. *By parables*—Farrar calls this a "day of parables."

Verse 2. *The kingdom of heaven*—the favorite subject of His parables. *A certain king*—referring to the Father. *A wedding*—a wedding feast, in which the espousal of Christ the Son to the bride, representing the Church or entire body of believers, was celebrated. Believers as individuals are depicted as guests; the Church as an ideal whole is the bride. This imagery is common both in the Old and New Testaments (see Isa. 61:10; Ezek. 16:1-4; Song of Solomon throughout; Rev. 21:9). The union of the Divine and human natures in Christ underlies the other union, but is not prominent here (Schaff).

The fact that the guests, i.e., the disciples of Christ, constitute Christ's bride, exemplified the fact that no figures borrowed from human life are adequate fully to illustrate spiritual truth. Observe that the king, by the symbol of the feast, represents the religious life as a joyousness, and by the symbol of marriage, as one of a most sacred and intimate fellowship with God. Observe, too, that the espousal takes place on earth; the marriage is completed in heaven (Abbott).

Verse 3. *Sent forth his servants*, etc.—the earliest messengers of the Gospel—John the Baptist, the disciples, Christ himself. *They that were bidden*—the Jewish people. *They that were invited* (hidden), and now, in accordance with the Oriental custom of announcing that the feast was ready, they were again invited (called). They were therefore expected. *They would not come*—As this was a marriage feast given by a king, and as sufficient time for preparation had been granted, the refusal of his subjects to attend could have but one meaning—deliberate disloyalty and rebellion.

Verse 4. *Other servants*—The king is forbearing and patient; he might have commanded attendance, but he had simply invited.

Now he sends out a more pressing and urgent invitation. As this parable is prophetic, these "other servants" may refer to the proclamation of the Gospel after the day of Pentecost. *I have prepared my dinner*—the early, mid-day, introductory meal, with which the series of wedding feasts was opened. *Alford* applies it to "those preparatory foretastes of the great feast which the Church of God now enjoys." *Schaff* refers it "to the beginning of privileges which culminate in the marriage supper of the Lamb." *All things are ready*—It was "the fullness of time." Every provision had been made. In the killing of the "oxen" and "fatlings," many commentators find an allusion to the great Sacrifice, the slaying of Christ whose death was necessary to make "all things ready." *Come unto the marriage*—a plain and more direct invitation which they cannot decline without palpably insulting the host.

The king graciously assumes that these guests deferred their coming through some misunderstanding, unaware, perhaps, that all the preparations were completed; and instead of threatening and punishing, only bids the servants whom he now sends, to press the message with greater urgency and distinctness than before. Something of this same gracious overlooking of the past breathes through the language of St. Peter in his discourses after Pentecost: "And now, brethren, yet that through ignorance ye did it, as did I, (Acts 3:17) (Trench).

Verse 5. *They made light of it*—treated this third invitation with contemptuous neglect. *Went their ways*—gave their minds to their own business, and soon forgot the invitation and the inviter. *Farm . . . merchandise*—Some were farmers, some were traders; both classes represent the indifferent and the worldly, people engrossed in their own private pursuits, and utterly unconcerned at hearing Gospel invitations.

Verse 6. *The remnant took his servants*—If the former classes represent the pre-occupied, busy classes among the Jewish people who were simply heedless of the offers of Christ, "the remnant" must refer to the wicked rulers and persecuting Pharisees, whose murderous hatred latently verified this verse.

In our own day it does not require extraordinary sagacity to perceive the meaning of himself and readiness with which certain classes catch up a cry against any one who, not content with the Gospel of Christ, has discharged his commission in full (Amos).

Verse 7. *Was wroth*—as he had reason to be wroth at the conduct of those who had invited him. *Sent forth his armies*—Just as the Assyrian was called, in the Old Testament, the "sword" or "rod" of God's anger, with which He executed judgment upon His rebellious people, so in this case, the Roman army was predicted which, four years later, visited upon Jerusalem the destruction which God had decreed for its guilty rejection and murder of His servants and His Son.

Verse 8. *Bidden were not worthy*—Similar language was used by Paul to the Jews at Antioch—"Judge yourselves unworthy of everlasting life." Worthiness and unworthiness here plainly turn upon the acceptance or refusal of the Gospel.

Verse 9. *Go ye therefore into the highways*—the places of concourse, the intersections of the streets; not in the city, for that was burned, but out in the high roads of the world. The evident allusion is to the call of the Gentiles.

In the first instance the invitation was limited to the class who had a prescriptive right to appear at court; when these by their perversity excluded themselves, the king in his sovereignty extended the invitation generally to the common people, to persons who previously possessed no right of admission (Amos).

Verse 10. *Both bad and good*—The Gospel summons all without reference to moral character. None are too "good," and none too "bad," to come to Jesus. Cornelius was "a devout man," charitable and upright, but he needed to "come" just as much as the Magdalene. "The bad are invited that they may be made good" (Abbott). *Furnished with guests*—The feast was not allowed to spoil because those first invited proved unworthy and ungrateful.

The Jews, by their rejection of the Gospel, did not frustrate the grace of God. Besides the remarkable fulfillment in the early Christian centuries, there is a reference to the Church as gathered ever since from all parts of the world (Schaff).

Verse 11. *The king came in to see the guests*—after all are gathered, and the feast is fully furnished. This dread inspection in which every guest passes under scrutiny, can refer only to the day of judgment. *Had not on a wedding garment*—not because of his poverty, for such garments were furnished from the host's wardrobe; but either because he neglected to supply himself, or because he was conceited enough to suppose that his own robes were goodly and equal to the occasion. He evidently preferred to be arrayed in his own righteousness, which is "as filthy rags" (Isa. 64:6), rather than to "put on the Lord Jesus Christ." "What this guest lacked was righteousness, both in its root of faith and flower of charity" (Trench).

We may say, and what we may not, if we would see His face and enjoy His feast, remain as we are (Siler)—We are not without examples in the modern history of the East and western nations so little change that modern examples are nearly as good as ancient, of a vizier having lost his life through this very failing, an outcast to feed upon the worm and grief and mortification, and to wander in darkness. The parable ended with the proverb so frequently quoted: "Many are called, but few chosen."

III. Exposition.

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Myriads are not chosen, because they do not come; and we know not how many who come fail of being chosen because they have not accepted salvation by Christ (Whedon).

IV. gleanings.

1. "Friend, how camest thou in hither without the wedding garment?" Followed of mine, how is it that thou hast thought to bring the defilements of the world, the "garment spotted with the flesh," into this house of holiness? A servant of mine, where is the liveliness of thy service? A soldier of mine, where is the armor of thy mystical warfare? Baptism consecrated to be a priest of spiritual sacrifices, where is the vestment of thy priesthood? Called to be a king, a sharer of the very throne of Christ, where are thy robes? "And he was speechless" (Archer Butler).

2. A celebrated preacher of the seventeenth century, in a sermon to a crowded audience, described the terrors of the last judgment with such eloquence, pathos, force of action, that some of his auditors not only burst into tears, but sent forth piercing cries as if the Judge himself had been present and was about to pass upon them their final sentence. In the height of this commotion the preacher called upon them to dry their tears and cease their cries, as he was about to add something still more awful and astonishing than anything he had yet brought before them. Silence being obtained, he addressed them thus: "In one quarter of an hour from this time, the emotions which you have just now exhibited will be stifled; the remembrance of the fearful truths which excited them, will vanish; you will return to your carnal occupations or sinful pleasures with your usual avidity, and you will treat all you have heard as 'a tale that is told'" (Cheever).

3. "Put ye on the Lord Jesus Christ." The garment is freely offered. It costs nothing. It is white and spotless and chaste. It enfolds the entire soul. It will not cramp you. To wear Jesus is not to be put to a painful laceration and laceration down in a sort of insipid, stupid life. Jesus is no *strait-jacket*. On the contrary, the soul feels free in Him, strangely supported and strengthened. There is room for the most generous development. Wear this garment of His righteousness while you dwell on earth. Let it distinguish you from the world. Wear it everywhere, at all times, before all men. Wear it unto the end. You need not fear that you will leave it in the grave. The texture is immortal. It will enshroud your departing spirit, and when you pass to the pearly gates, be this your plea: "Father Almighty, I have nothing of my own to bring, no merit, no grace; but look now on this robe and see whether it be Thy Son's coat or no."

nat and Chicago. It is earnestly hoped that another collection will be taken in behalf of the Sunday School Union of the Methodist Episcopal Church at this afternoon service.]

6. Vesper service at 7.30 o'clock. [See "Sunday-school Centennial Service."]

7. Public service at 8 o'clock. Singing by Sunday-school choir.

8. Night song at close of evening service.

III. The Sabbath selected for this centennial celebration is the national Decoration Day, but as all loyal Methodists will devote Monday, May 31, to that patriotic service, it will in no wise interfere with it to observe Sabbath as a memorial of the brave and noble philanthropist who was a soldier in the army of Christ and a friend of humanity.

IV. The plan of the Centennial Day is thus prayerfully submitted to the Church. Shall it have a response worthy of the Church and of the cause?

J. H. VINCENT,
Cor. Sec. Sunday School Union, M. E. Church.

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WHOLESALE PRICES. MAY 4, 1880.

APPLES—\$2.50 @ 4.00 per bush.
BERRIES—\$2.50 @ 4.00 per bush.
CABBAGES—\$1.00 @ 1.50 per bush.
CARROTS—\$1.00 @ 1.50 per bush.
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EGGS—\$1.00 @ 1.50 per bush.
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POTATOES—\$1.00 @ 1.50 per bush.
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RICE—\$1.00 @ 1.50 per bush.
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TOMATOES—\$1.00 @ 1.50 per bush.
WHEAT—\$1.00 @ 1.50 per bush.
YOGURT—\$1.00 @ 1.50 per bush.

V. Questions.

1. Under what circumstances, and when was this parable given?

2. Who is meant by the "king," the "son," the "wedding garment"?

3. Who are meant by "the servants"?

4. Who were first "bidden," and what was their behavior?

5. Who are meant by the "other servants," in verse 4?

6. How were they received?

7. What punishment did the king execute? How was this verified in history?

8. How was the wedding "furnished" with guests? Who are meant?

9. What is the meaning of the king coming in to inspect the guests?

10. Who was singled out, and why? What is the meaning of "the wedding garment"?

11. What question was put to him? Why was he "speechless"?

12. What was his fate and its meaning?

SUNDAY SCHOOL CENTENNIAL DAY.

May 30, 1880.

In pursuance of the action of the Board of Managers of our Sunday School Union, endorsed by the bench of Bishops, I hereby respectfully call the attention of the Church, especially of preachers in charge and Sunday-school superintendents, to the plan for celebrating the Robert Raikes' Centennial in Methodist Episcopal Sunday-schools throughout the world.

I. OBJECT. It is the object of this appointment to call to mind the earnest efforts of Mr. Raikes in founding the modern mission Sunday-school a century ago; to emphasize the distinction between that institution and the true school of the Church, of which Christ himself was the founder and first teacher; to awaken a new interest in philanthropic labor for the needy and neglected; to promote more careful and devout study of the Bible by all members of the Church, and to increase the fund of the Sunday School Union of the Methodist Episcopal Church by which this manifold and blessed work may be extended in all parts of our Zion.

II. PLAN. The last Sabbath in May, 1880 (May 30), has been selected as the Centennial Day. The following programme is respectfully submitted:—

1. Ringing of the church bell at 6 o'clock Sabbath morning in honor of Robert Raikes.

2. Teachers and officers' service of prayer and praise at 8.30 o'clock.

3. Regular Sunday-school session at 9.15 o'clock.

[Schools that meet usually in the afternoon will undoubtedly change for this day that the afternoon may be given up to the celebration.]

4. Public service at 10.30 o'clock. The pastor of the school will be present to aid in the singing; that the minister will preach on some phase or relation of the Sunday-school work, and that a collection will be taken in behalf of the Sunday School Union of the Methodist Episcopal Church.

5. Centennial Sunday-school Celebration at 2.30 o'clock.

[A special "Sunday-school Centennial Service" has been prepared for this occasion. Portions of it may be used in connection with the morning service. Price of the "Centennial Service," \$1 per hundred copies. Apply to Phillips & Hunt, 805 Broadway, and Hitchcock & Walden, Cincinnati and Chicago. It is earnestly hoped that another collection will be taken in behalf of the Sunday School Union of the Methodist Episcopal Church at this afternoon service.]

6. Vesper service at 7.30 o'clock. [See "Sunday-school Centennial Service."]

7. Public service at 8 o'clock. Singing by Sunday-school choir.

8. Night song at close of evening service.

III. The Sabbath selected for this centennial celebration is the national Decoration Day, but as all loyal Methodists will devote Monday, May 31, to that patriotic service, it will in no wise interfere with it to observe Sabbath as a memorial of the brave and noble philanthropist who was a soldier in the army of Christ and a friend of humanity.

IV. The plan of the Centennial Day is thus prayerfully submitted to the Church. Shall it have a response worthy of the Church and of the cause?

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Shakers' Sarsaparilla cleanses the blood of all impurities, restores the system, and cures all diseases of the blood.

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ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.

ZION'S HERALD.

THURSDAY, MAY 6, 1880.

The new British ministry has been formed and sworn into office under the great Premier, Hon. W. E. Gladstone. The busy newspaper writers on the other side of the Atlantic, as on this, report surmises as well as facts, and credit their strong-minded Queen with no little hesitation in calling to her council the admitted hero of the late sudden and amazing political revolution. She is reported to have a strong personal prejudice against Gladstone, and his occasion is found in the asserted fact that her late chief adviser not only flattered her love of power, but consulted her judgment and seemed to defer to her opinions, while the former sought to impose upon her his own opinions and demanded her concurrence in them. The Marquis of Hartington was first consulted, and offered the position of Prime Minister, but declined in favor of the only man whom the country felt should receive the place. Lord Granville, also, the next and most conspicuous liberal leader, united with him in impressing upon her Majesty the propriety and necessity of calling the veteran ex-Premier and eminent statesman to her councils at this important juncture in public affairs. The arrangement of the cabinet seems to give general satisfaction. The Secretary of India is Marquis Hartington; Earl Granville is Foreign Secretary; Lord Selbourne, better known as Sir Roundell Palmer, Lord High Chancellor. The new foreign secretary becomes a person at this moment of considerable importance to us, as his predecessor leaves office with an open and somewhat serious controversy between the English Government and ours on the fishery question. The last letter of the English foreign secretary utterly repudiated the claims of our fishermen as presented by Secretary Evarts. It is to be hoped that another and cooler review of the matter will now be taken by the new incumbent. The new administration has its hands full at once, to adjust all its foreign difficulties in Europe, Africa and Asia, and arrange for the payment of the increased annual expenses incident to the several distant wars which have been carried on. The present change in the English administration means honorable peace and the establishment of righteousness and justice in the earth.

Our ministerial and lay delegates left for Cincinnati last week with unbroken ranks and in good spirits. We trust a divine Providence will watch over them, endue them with all needed wisdom for their responsible duties, and return them in due season safely to their homes and their several fields of Christian service. They go full of speculations and uncertainties, especially on the delicate and serious questions of the distribution of the numerous and important offices in the gift of the Church. Some of them know not what may befall them, and are doubtless prayerfully preparing for any "burden" that may be placed upon them by the suffrages of their fellow representatives! They will all be in a better condition to attend to the business of the Conference after these questions of position are decided. We trust their suspense will not be unnecessarily protracted. They all have the confidence of their New England brethren, and if any of them return as secretaries or superintendents, they will receive the ready sympathy and aid of their colleagues at home in bearing the honors and responsibilities of their offices; and if they return as they go, simply brethren and common laborers in the great field, they will find us all rejoicing in the fact that our large Methodist Church has so many and such eminent men that it had no occasion even to summon these from their important posts in the regular ministry.

Cowper uses a significant figure in "The Task." Describing a "plump, convivial parson," who was both magistrate and minister, he bids his reader "examine well his milk-white hand" on which "here and there an ugly smutch appears." The man had touched corruption in the shape of a bribe. Hence the "ugly smutch" on his palm. Here the poet has given us a startling typical illustration of the really appalling truth, that corruption of every form leaves an "ugly smutch," not merely on a "milk-white hand," but also on the conscience.

It defaces character. The act may be forgotten, but the "ugly smutch" remains to fill the guilty with the fiery pangs of self-reproach whenever he takes time to look at himself as he is reflected in the divine mirror—the Word of God. Should he fall to see himself as God sees him until he has leaped into eternity, he will find the "ugly smutch" made by his sin on his character to be ineffaceable. There is no fountain for sin in hell. But here, thanks be to our merciful Lord! the "ugly smutch," be it ever so large, or black, or hateful, may be washed out by that precious blood which cleanseth from all sin.

There are many mere hearers of the Gospel who postpone repentance and faith under the inspiration of a purpose to seek God by and by. "If, when we are dying, we can cry, God be merciful to us, it will be enough," is their secret thought. There is a depth of wickedness in such a purpose that is appalling to a reflecting mind, inasmuch as it is nothing less than a deliberate determination to be God's enemy as long as enmity to Him can be maintained without incurring its irrevocable penalty. Surely, if any human souls are specially deserving of hell, these calculating procrastinators must be among them. But they are self-deluded. The publican in the temple, whose sudden conviction of sin prompted his heartfelt cry for mercy, was saved in answer to a very short prayer, but his case affords not a jot of encouragement to souls who stifle conviction beneath a vile purpose to sin up to the very boundary line of divine forbearance. For them there is little or no ground of hope that when death is at their door, and sin can no longer yield them either profit or pleasure, they will be inclined to repent. Repentance is the gift of God, who, as saith Anselm, "hath promised pardon to him that repenteth, but He hath not promised repentance to him that smeth" with such cool, calculating deliberation as theirs.

THE TRUE PROPHET AND HIS POOR COUNTERFEIT.

There would be little progress and few reforms if all men were prudent and carefully weighed every step they take. It is impossible to overestimate what the world owes to men of one idea; to imprudent men; men who only look upon one side of a question at a time; men who are not always consistent, taking equally strong position on opposite sides of the same question when under some strong impulse a change of opinion has occurred. These progressive men are so constituted that their convictions are perceptible; their minds admit of no alternatives; to hesitate with them is to be untrue to conscience and duty; all opposition is infidelity to righteousness; no language is too strong to express their apprehension of the justice of their course; nothing is sacred that stands before them and the accomplishment of their mission; denunciations are but the normal expressions of their emotions, and they strike out with all their vigor in the direction of their convictions, whosoever head may happen to be in the way.

These men keep the world from stagnating. They are often uncomfortable to others; they are never easy; they always see something to be done, and they do not always carefully consider the measures they take to accomplish their object. In politics they are stalwarts and radicals; in reforms they are seized with the vital importance of pressing the one great moral movement in which they are engaged, at all hazards, and often to the neglect, for the time being, of almost every other work of charity or piety. When these men are unselfish and have no personal ends; when they are endowed with one or more of the elements of genius—at least that of persistence; when the end is a moral one, affecting the interests of society, or a class in it, and when the person fears God and seeks to keep His commandments—such an one becomes a leader of men, a prophet in his generation, a mover of reforms, and a John the Baptist, perhaps at the expense of his life, ushering in some grand era.

Such men are very apt to make mistakes; to judge uncharitably; to see only one side of the question under discussion; to misjudge motives; to be impatient of men of slower mould and more careful judgments; to fall into a cursing habit, and to spare neither character, nor office, nor friendly relation, but deal indiscriminately the severest blows upon foes and hesitating friends. But if these men remained silent, often no voices of reprobation would be heard, and giant evils would continue to stalk through society unrebuked. If they do not speak, the very stones would cry out. Society would be more terribly rocked by the violence of the convulsions that would ultimately follow too long smothered evils. God has made these men to be prophetic voices; to cry aloud and to spare not. They are the sounds of providential trumpets to which the people do well to give heed. The old prophets were rugged men, coarse in dress and speech. If they were smooth-tongued and circumspect as others, they would attract no attention, and their silvery voices would lull instead of startle the community.

But all men are not prophets. The divine mission in such a man is usually manifest. It is easy to imitate the eccentricities of such men, and not a few weaker men attempt this. They can denounce and curse. They can even exceed the world's prophets in violence of voice and action. They can suggest extravagant courses and force themselves forward as the leaders of the people. The true and the false prophet is distinguished, not by his robe or his role, but by his spirit. If the man keeps himself and his personal interests foremost; if he seeks position on account of his noisy urgency in certain reforms; if he holds his audacity at a price, and demands deference and place as the reward of his unmeasured attacks upon his opponents, he is an egotist, an impostor, and not a self-sacrificing messenger of God sent to awaken society from its perilous slumbers.

There are a good many such asses in lions' skins in the community, and their braying is neither as terrible nor as effectual as that of the royal beast whose robes they unworthily wear. They have no deep convictions in politics. They simply seek position. They seize a popular reform, and press it with noisy enthusiasm simply for their own behoof. They denounce with unqualified condemnation in the pulpit all that hold opposing views, not so much for the love of the truth, or from a heartfelt persuasion of the real danger of the opposing views, as from a desire to secure the cheap popularity that high-voiced and sharp invective will often bestow. Such persons are quick to catch at any scandal against a man in a conspicuous position, and without stopping to consider its improbability, or to inquire as to its authenticity, they roll it as a sweet morsel under their tongues and declaim it aloud wherever they find an audience.

Imitators have a short-lived reputation. The real prophet declares his mission, but does not search the papers to see how it strikes the multitude. He cares neither for their applause nor their curses. He does not seek either. He speaks when God gives him a message, and thinks not what may be the result to himself of the utterance. The world reads pretty correctly its teachers. It knows the true prophet. Although it cannot always calmly receive his word, it, after all, reverences the man. It does not attempt to reward him until after he dies; then it garnishes his sepulchre, and knows he is crowned by a higher hand. But men soon become disgusted with one who makes merchandise of his superior virtue and constantly calls to the staring multitude, "Come with me and see my zeal for the Lord."

THE METHODIST QUARTERLY.

The April number opens with "The Glorious Return of the Vaudois," by Dr. Abel Stevens. This story by Armand, Pastor and Colonel, of the return of these exiled, praying and fighting Protestants, less than a thousand strong, fighting their way to their native valleys against the combined armies of two great kingdoms—twenty-two thousand men—sustaining eighteen distinct attacks in ten months, losing less than thirty men to ten thousand of their enemies, is certainly the most wonderful war recorded in the annals of mankind. We defy any infidel to read it and longer doubt the efficacy of prayer and the interposition of God in behalf of those who trust in Him. Dr. Stevens interprets the divine power in the restoration of the Vaudois to be the preservation of an Italian-speaking band of Protestant propagandists, to sweep down their mountains in the wake of Victor Emmanuel and pour the light of the Gospel upon liberated and unified Italy.

"Equatorial Africa," is the theme of Dr. E. Wentworth, who reviews the books of Long, Cameron, and Stanley. Long he criticises very severely as an egotist and a braggart, biliously depreciating all former explorers in Central Africa. He then turns to the sunny and sanguine Stanley, the greatest of African explorers after Livingstone, and outlines his path of light "through the dark continent." The reviewer has high hopes of Africa when the three great enemies to her evangelization—slavery, rum and gun-powder—shall have been suppressed, and Mohammedanism with the debasing practice of polygamy shall yield to the pure Gospel of Christ.

Dr. J. F. Hurst describes the Basle session of the Evangelical Alliance. After glancing at the relations of this ancient city to Protestantism and her exiles from many lands, he summarizes the reports of the religious condition of the countries represented. This résumé of the religious aspect of Europe and America is intensely interesting, and, on the whole, hopeful. Methodism in Germany and Sweden was ignored in the reports from those

countries, while Dr. Güder reports that it is "a disturbing vulgarity in Switzerland, which has gained a respectable footing in the midst of the State churches, having in every large city a very handsome chapel and in rural regions very neat places of worship." At the next session of the Alliance, the term "vulgarity" as applied to Swiss Methodism will be omitted, we predict. To formalism Methodism is at the first always a shocking vulgarity. Dr. Hurst then presents an epitome of the chief addresses and discussions, giving a bird-eye view of the proceedings, and closes with a glance at the personnel of the Alliance.

Rev. W. H. Kincaid makes an excellent and persuasive plea for the district conference, which, he argues, will be a valuable addition to our church polity if the General Conference should make it mandatory, and not optional as it now is. He thinks that it would organize and vitalize our local preachers. The National Local Preachers' Association have taken this subject in hand, and have sent a strong deputation to Cincinnati to secure such legislation as will make the district conference a permanent requisite of our church, combining a ministerial association, a Sunday-school institute, and a district stewards' meeting, and embracing all classes of church officials except trustees.

"Shall education by the State be exclusively secular?" is a question asked and negatively answered by President C. H. Payne, D. D., of Ohio Wesleyan University. He demonstrates that the State must aim at a moral end when it aims to make good citizens. To expect the teacher to develop moral character in his pupils without a free application of those great religious truths contained in the Bible, is worse than the demand of the Egyptian taskmasters that the Hebrews should make good bricks without straw. We hail this vigorous article of Dr. Payne as an omen that the pendulum which for a generation has swung to the extreme of concession to the demands of a handful of skeptics, is now moving back to the opposite end of the arc.

Dr. J. M. Buckley continues the discussion of "The Itinerant Ministry of the Methodist Episcopal Church," by replying to the chief objections raised against his article in the January number of the *Quarterly*, opposing the removal of the time limit from the appointment of preachers. He very cogently argues that the itinerancy could not maintain itself without a time limit, and he proves by documentary evidence that so strong a bishop as Asbury was perplexed and baffled, in one case at least, without a time limit, and found great relief in 1804 when the two-years' limitation was first enacted. We sympathize with Dr. Buckley in his desire for "a little more flexibility in extreme cases," and we hope that he and his associates in General Conference assembled will wisely frame one more exception to cover such cases.

Rev. John Armitage, editor of *New Zealand Wesleyan*, contributes the last paper, "The Wesleyan Mission in New Zealand." This is a sorrowful chapter in the history of missions—toll for ten years before the first baptism, then great success, eagerness to hear and to read the Word of God, reform from pagan vices, a high state of morality and regard for the Sabbath, the awakening of intellectual life and the establishment of schools and churches, all to be blighted by the sirocco of European vices, of Romanism and the upspring of a deadly fanaticism, ending in a wasteful war of ten years between the English and the natives, in which the missionaries fled for their lives and two of them were murdered.

Then comes the return, the gathering up of the fragments of the labors of half a century, and the slow eradication of bitter natural prejudice. What a proof of the divinity of Christianity is it that it has survived such reverses in almost every land!

There is the usual amount of editorial work in the synopsis of the *Quarterlies* and in the Book Table.

Now is the time for the General Conference to crown our venerable *Quarterly*, now in its sixty-second volume, with an index volume which will make its index of truth available to thousands of our preachers. At the urgent solicitation of Zion's Herald, the attention of the General Conference of 1876 was called to the subject, and the matter was referred to the option of the Book Agents in New York. We now urge the General Conference to order the preparation and publication of a minute index of the *Quarterly*, during the next quadrennium. The work should be under the direction of the editor, but it is too great for him to do without ample assistance. This work cannot be longer delayed without loss. We

know of subscribers to the *Quarterly* who are discontinuing because of this grave defect. Other *Quarterlies* are in the field and promise great things, and their proprietors are expending much money to make those promises good. A generous outlay of money for the index volume will not only be remunerative to the Book Agents, but will bring our beloved *Quarterly* into a position to compete with some very dangerous rivals. Is not, also, something due to that large number of subscribers who have faithfully stood by the *Quarterly* for many years?

Editorial Items.

Tickets to the General Conference can be obtained at reduced rates by writing or calling on James P. Magee. See advertisement.

In our notice of the Chestnut Street Club last week, it should perhaps have been stated that President Warren was present as a specially invited guest, and not as a member of the association.

NUMBER 5 of the *Humboldt Library of Popular Science*, published by J. Fitzgerald & Co., 294 Broadway, N. Y., is "Education, Intellectual, Moral and Physical," by Herbert Spencer. Price 15 cents.

Many friends of the much-esteemed Rev. D. B. Randall of the Maine Conference, will be glad to learn that "he has had a successful surgical operation, and although he is very weak, it is hoped that he will rally."

The *Library Magazine*, for May, published by the American Book Exchange, has for its first article the "Light of Asia," by Edwin Arnold, unabridged, and six other choice selections from last English Reviews.

OUR readers, especially those interested in Sunday schools, will not fail carefully to note and preserve the announcement given on the 3d page of this paper, by Dr. Vincent, of the Sunday School Central, the last of this month, and the order and provisions for its local celebration.

CORRECTION.—The following corrections are made in the appointments of Dover district, N. H. Conference: Tufnorro, Wolfboro and Brookfield, J. W. Bean; Moultonville and North Wakefield, G. H. Hardy; South Tunk, supplied by L. Draper.

REV. HENRY S. WHITE, Port Huron Church, Detroit, is making a short visit in New England. He preached at two churches in Lynn. He makes this visit in the interest of his church, which was sadly wrecked by a tornado.

L. K. FINE & Co. add to their standard series of valuable and newly published literature, "Ruskin's Letters to Workmen and Laborers;" "Fora Clavagora," in two parts; 15 cents each; "Self Culture," by John Stuart Blackie, 10 cents; "Idyls of the King," by Tennyson, 20 cents. 10 Day Street, N. Y.

The *American Architect and Building News* increases in interest and the ability of its management as its numbers advance. Its 226th is its last issue. Its short editorial miscellany embodies subjects of current discussion in the world of art. Its elaborate papers are on ventilation and Portland cement. Its architectural illustrations are always attractive and valuable. 15 cents a number. Houghton, Osmond & Co.

The National Temperance Publication House issues a strong and eloquent temperance address by Canon Willerford, delivered before the Church of England Temperance Association, Liverpool, and a speech on the same occasion, by Canon Farrar, D. D., F. R. S., on "Fallacies about Total Abstinence Considered." It is a good tract to send to some of our Boston clergymen in these days.

The *Art Amateur* for May has illustrated papers on the French Water Color Exhibition, on T. G. Appleton's private gallery, an elaborate letter from Boston, with sketch of John S. Sargent. It has richly illustrated departments of decorative art; an engraving of Sir Charles Eastlake, with illustrations. It is an attractive number. Montague Marks, G. B. L. 3, From what College or University did you graduate? 6. Have you received any degrees, and from what institution? 7. What Conference have you united with? 8. Any transfers? From what to what? 9. Incidents of special interest. 10. Foreign travels; when and where? 11. Author of any book or books? 12. To whom married? Births and deaths? Ages of children? P. O. address? Address T. B. Hilton, Arlington Heights, Cook Co., Ill., Annalist of the Alumni of Garrett Biblical Institute.

The *American Antiquarian*, for the quarter ending with March, edited by Rev. S. D. Peet, of Clinton, Wis., and published by Jackson and Morse, Chicago, Ill., is issued. Its opening paper, which is illustrated, is by the editor, upon the "Mound Builders." It was translated into French and read before the Congress at Luxembourg, Sept., 1878. J. P. Woodruff has a contribution upon "Indian History." M. C. Read upon "Explorations in Summit County, Ohio." A letter is given upon the question whether La Salle discovered the Mississippi. A. S. Galsche discusses the "Indian Numeral Adjective." Col. Garrick Mallory tells the "Language of the Indians," and Rev. W. M. Beauchamp, the "Wampum Belts of the Indians." There are a number of interesting short editorial articles, a collection of titles of magazine articles, on ethnology, etc., and book notices. The number is an interesting and valuable one.

The May number of the *New Englander* has an excellent paper by Prof. J. B. Clark, upon "Spiritual Economics"—"a department of science which considers forms of material wealth that minister to spiritual wants." Rev. M. J. Drennan translates a paper of Prof. Ernst Curtius on "Work and Leisure." Prof. F. W. Fisk has an appreciative review of "Phillips Brooks as a Preacher." Rev. A. S. Chesborough suggests the "Causes of the Decline of Faith in the Doctrine of Endless Punishment." John E. Curran, esq., has a paper on "Metempsychosis." Prof. M. H. Whitney considers the "Analogy of Slavery and Intemperance before the Law." Prof. W. L. Knapp describes the "Tolkien Spanish Library." Prof. D. M. Means discusses the somewhat difficult question of the "Taxation of Mortgages." Thirteen pages are devoted to short critical notices of current literature.

The (Eng.) *Watchman and Wesleyan Advocate* announces, in a very appreciative editorial, the departure from that country of the British Wesleyan deputation to our General Conference now assembled. They are Rev. William Arthur and his companion, Rev. F. W. Macdonald. These brethren reached New York last week in comfortable health. Mr. Arthur had been for years delicate physically, and has just returned to England from a winter's sojourn in Algeria. He visited this

trial, calling attention to our periodicals, the local finances and the great benevolent operations of the Church, to the importance of giving special attention to the quarterly meetings and love-feasts, and to the bearing of Christian citizens during the political agitations of the coming season. He presents, in the same sheet, the apportioned assessments of all the churches for benevolent money and the quarterly meeting appointments for the year. It is a plan that might be profitably imitated.

Dr. S. F. UPHAM tells at his own expense an amusing newspaper mistake, made in announcing his opening services as a pastor in Taunton, Mass., some years since. The notice as written stated that the church edifice would be lighted by gas for the first time, the next Sabbath evening, for the discourse by Rev. S. F. Upham. The new pastor and his people were thunderstruck to find in the city papers the announcement made that, "for the first time next Sabbath evening the church would be lighted by gas by a discourse from Rev. S. F. Upham, the new pastor." The occasion of the error was apparent; but then, the awkward possibilities of the notice were, to say the least, somewhat annoying!

The somewhat eccentric brother-in-law of the venerable and estimable Father Kent, of precious memory, who was so long a patriarch in the Church, once remarked to a friend that when the then young and quite popular minister, Asa Kent, was making his advances to his afterwards much-beloved wife, that he asked Sukey to become his partner, and she said she wished time to consider and pray over the request. "But," said the brother, "Sukey did not keep him in suspense long. She only prayed once and got the witness the first time, and accepted him forthwith." Nevertheless, the marriage was none the less made in heaven, and bore, during all its continuance, the divine seal.

On the native lay representative from the North India Conference, Mr. Ramchandra Bose, to the General Conference, the *Bombay Guardian* thus speaks:—

"He has given three lectures this week, two of them in the new church on Grant Road, and one in the Free General Assembly's Institution. The first was on 'Morality without Religion,' the second on 'The Death of Christ,' and the third on 'Theism.' They were very well attended, though the attendance of natives at the first was inconsiderable; the last came out better, at the latter ones. Mr. Bose has an excellent command of the English language, speaking with great fluency and propriety. The lectures were arguments, well reasoned and forcible, and well fitted to carry conviction. Mr. Bose is leaving to-day for Europe and America, and we hope he will have a prosperous journey. We think he will prove a very creditable representative of his class."

DR. TAYLOR, of Broadway Tabernacle, who has contributed weekly leaders as one of the editors of the *Christian at Work*, retires from his staff, his health having seriously suffered from overwork. He is now enjoying a needed release from labor in a visit across the Atlantic. The paper, however, is abundantly supplied with editorial service, and shows no lack of vigor, as in last week's issue, of spiritualities. Mr. J. N. Hays is the manager of its department; Mr. M. H. Bright, its chief editor. Mrs. M. E. Sangster has the care of its children's department. Prof. T. S. Doolittle, D. D., who has heretofore prepared the Sunday-school lessons, becomes an editor, and D. D. T. Moore has the farm and agricultural department. The paper shows very busy and successful editing, and well receives the patronage it receives.

COL. INGERSOLL, in his lecture on "The Gods," said, "Take every country in the whole world, and the country that has got the least religion is the most prosperous, and the country that has got the most religion is in the worst condition." According to this, England and the United States must be in a horrible condition, and Zululand or Kamschatka pretty near paradise. In the name of all good sense, why don't we emigrate? But there is a better place still. Farther north they have no religion; only ice, white bears, and walrus. We shall be ready to chronicle the fact, that true to his expressed desire to seek the "highest human good," he has started for the North Pole.

THE alumni of Garrett Biblical Institute are requested to send answers to the following queries: 1. Full name. 2. When born, and where? 3. Converted and united with the Church; when and where? 4. Where did you receive your education previous to entering the G. B. I.? 5. From what College or University did you graduate? 6. Have you received any degrees, and from what institution? 7. What Conference have you united with? 8. Any transfers? From what to what? 9. Incidents of special interest. 10. Foreign travels; when and where? 11. Author of any book or books? 12. To whom married? Births and deaths? Ages of children? P. O. address? Address T. B. Hilton, Arlington Heights, Cook Co., Ill., Annalist of the Alumni of Garrett Biblical Institute.

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The (Eng.) *Watchman and Wesleyan Advocate* announces, in a very appreciative editorial, the departure from that country of the British Wesleyan deputation to our General Conference now assembled. They are Rev. William Arthur and his companion, Rev. F. W. Macdonald. These brethren reached New York last week in comfortable health. Mr. Arthur had been for years delicate physically, and has just returned to England from a winter's sojourn in Algeria. He visited this

country twenty-five years ago in the interests of the Methodist Church at Belfast, and was for himself a high reputation by the "purity" of his manners, the devoutness of his piety, and the richness and eloquence of his discourses. The editor of the *Wesleyan* refers to that great social, political and religious change that had occurred in this country during the lapse of a quarter of a century, and the great advance in material prosperity and in the enlargement of the Methodist Church which will witness. He treats intelligently and courteously the changes that have been proposed in the polity of the Church in our denominational papers, and commends the plan of closer supervision by some system of episcopalial dictating, permitting the time and labor of a bishop to be chiefly devoted to a large portion of the work during the annual Conference on the question of an Ecumenical Methodist Conference to be held in England in 1882, he thinks it can be safely entrusted to the able and constitutional hands of Mr. Arthur, whom the English Conference and Committee repose full confidence. Of his companion, the *Watchman* says:—

"Mr. Macdonald will not be a commonplace Englishman in America. His English, hardly dated, but justly appreciated by his brethren across the water. A man of genial and individual tastes and sympathies, and a high type of thought and language. If, however, he will thus represent in the States a somewhat modern style of Methodist culture, he will be found true and loyal to the essential principles of Methodist theology and of Methodist evangelical fellowship."

A LARGE company filled the pleasant parlors of Rev. A. D. Sargeant on Monday evening, April 26, bearing congratulations to the venerable and much-esteemed minister and his wife on the golden anniversary of their wedding. Brother Sargeant is but a few years younger than the present century, and a wife four, but both preserve their erect well-proportioned forms, and have few marks of advancing years apparent upon them. They were married in Marlboro, Mass., by the late beloved Daniel Filmore, long secretary of the New England Conference. Miss Mary Sawyer, now Mrs. Sargeant, was of a pronounced and graceful, respected Methodist family, and has been a faithful and devoted wife, and a successful worker in the Church, in the Sunday-school and social services—securing the warmest remembrances in the many New England churches with which she has been connected as the pastor's wife. Brother Sargeant entered the New England Conference in 1827, when it embraced the whole territory with about a hundred ministers. In his rank and twenty thousand members. In his rank the Church of his youth and love, to which he has consecrated his life, with six large conferences and several districts belonging to him, in the same field, and about a hundred and twenty thousand members. Few of his colleagues of the earlier days now linger behind with him. The truly venerable Frederick Upham, of Providence Conference, shares the same physical vigor with himself, and has just received his fifty-ninth anniversary. The great body of the men of the day when he entered the work have passed the veil and stand ready to greet him on his other side when his long and valuable service for Christ and His Church is closed. Brother Sargeant's work has been almost wholly within the limits of what is now the New England Conference, serving both as pastor and presiding elder, and representing the Church at General Conference.

The occasion at his home last week was one of unalloyed pleasure. Representatives of the ministry and laity were present from the adjoining city and towns. Many rich gifts came in with warm expressions of Christian affection. As the venerable couple with their children (two sons and their wives), whom they have been greatly blessed with, other relatives, came into the room where the company had assembled, "Auld Lang Syne" was sung. The pastor of the Malden M. E. Church, Rev. S. F. Jones, led in an appropriate and tender prayer. "Blest be the day when the work was begun," was then sung, and the editor of Zion's Herald made a short address, and read letters of congratulation and sympathy from Bishop Foster, Dr. Warren, Dr. Butler, Dr. Cowell and a number of others who were unable to be present. Hon. Jacob Sleeper made a very interesting speech full of grateful reminiscences of the days when Brother Sargeant was the pastor of Bromfield Street Church in 1857. Rev. Charles S. Rogers bore the golden rule of the Preachers' Meeting, and their own personal felicitations to the semi-centennial wedding. Dr. S. F. Upham spoke for himself and his father, at whose wedding Brother Sargeant was present. A beautiful collation had been provided and was amply enjoyed by the happy guests. The house was finely ornamented with fragrant flowers and the gifts of love which had been received. Long and the esteemed couple enjoy each other's society on the earth, and far separate on the time, when the Master calls, may they rise to the enjoyment of a blissful eternity with the beloved children who have preceded them; their numerous Christian friends who have gone on before, and the blessed Lord who has crowned their years with His loving-kindness and tender mercies!

The following is the list of clerical and lay delegates from the six New England Conferences:—

NEW ENGLAND.—Wm. Butler, Samuel F. Upham, Wm. F. Mallahan, Chas. S. Rogers, Joseph Cummings; Reserves—David B. E. Wm. R. Clark. Lay—James P. Magee, Emerson Warren; Reserves—Abner Spear, John W. Hoyt.

PROVIDENCE.—John W. Willitt, Daniel A. Wheldon, Miah J. Talbot, Henry D. Rollins; Reserves—Wm. V. Morrison, Wm. E. Leavay, W. L. Clark, George M. Edsall, S. T. Talcott; Reserves—Zachariah L. Beckwith, A. S. Gardner.

NEW HAMPSHIRE.—George J. Judkins, Silas E. Quimby, Dan C. Knowles; Reserves—George W. Norris, Orlando H. J. P. Lay—Osmon B. Way, Laramie Beach; Reserves—Horace W. Gilman, James D. Page.

MAINE.—Amos S. Ladd, W. S. Jones, J. Clark; Reserves—Abel W. Pottle, Charles F. Allen. Lay—Jeremiah B. Donnell, George Purinton; Reserves—Sylvester Littlefield, Benjamin W. Harriman.

VERMONT.—H. A. Spencer, P. N. Gungor, J. D. Beeman; Reserves—R. Morgan, J. A. Sherburne. Lay—L. N. Hall, M. O. North; Reserves—W. Chase, F. B. Argy.

EAST MAINE.—Benj. S. Ball, Geo. B. Palmer; Reserves—Chas. A. Plumer, Albert Church. Lay—Frank L. Cramer, Horace J. McKersin; Reserves—Franklin R. Webster, J. H. Hewitt.

Rev. Daniel B. Randall, having retired from the active work of the ministry at the recent session of the Maine Conference of M. E. Church, on account of failing health, the undersigned were appointed a committee to prepare a note expressing the sentiments of the Conference on this occasion. Our venerable brother, Rev. D. B. Randall, was received into the Maine Conference in the year 1828. For more than half a century he

has performed effective service as a member of this body; he has been an earnest and faithful minister of the Gospel, and a bold advocate of the cause of temperance and civil liberty. For many years he has been prominently identified with the more important interests of the Church; has served often upon committees; has three times represented the Conference as a delegate to the General Conference; and has been for many years a trustee of Maine Wesleyan Seminary.

At the last session of the Conference, under great bodily suffering, he asked a supernumerary relation. The sympathy and appreciation of his brethren were practically expressed by voluntary pledges amounting to nearly five hundred dollars for his benefit. The undersigned, in behalf of the Conference, tender to our retiring brother his heartfelt sympathy for his sufferings and their earnest desire for his relief from pain, and pray that the light of God's countenance may shine upon him and also upon his loved family during all their remaining pilgrimage.

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Central Church.—Bishop McNamara on Friday of last week interested a large congregation in his Independent Catholic Church. The bishop is very severe upon the Roman Catholic priesthood, from whom he has come out, and makes many telling arguments and apt use of Scriptural truths, with his Irish sense and good nature, win him large audiences and make a profound impression upon them.

Springfield, State Street.—Dr. W. B. Miller's young men's class have organized an old-fashioned lyceum, which holds weekly meetings for debate. They discuss live questions and awaken no little interest and greatly profit themselves. It is the only organization of the kind in the city.

Florham.—The ladies were in goodly numbers at the parsonage to welcome the new pastor, providing supper and a bountiful supply of good things in the larder. Severe sickness in the pastor's family has called out much sympathy. General harmony prevails.

Greenfield.—A very pleasant affair occurred at the residence of Mr. J. Macfarland on Thursday, April 22. The occasion was the marriage of his daughter, Miss Jennie May, to Bro. Clarence H. G. Miner, now removed to New York. Rev. A. W. Mills officiated. There were valuable presents, an elaborate spread and tasteful decorations. A Western band followed.

Sandwich.—On the evening of April 7, many of the friends of the venerable Joseph Marsh assembled at the vestry of the M. E. church to celebrate his 84th birthday. Substantial tokens of regard were presented him

from friends in Malden and those present. The occasion was one of deep interest to all concerned.

MAINE.
Bridgton.—A fine floral display in the church, April 25, attested the cordiality with which the pastor, Rev. O. M. Cousins, was welcomed back to his third year of labor, as did also a song for the occasion sung by the choir. Two candidates were received into full membership just before the session of annual Conference.

Hallowell.—The new year—the third of the present pastorate—opens favorably on this charge. Sunday evening, April 25, two persons were at the altar seeking salvation.

Rev. C. J. Clark received a hearty reception on his return to Chestnut Street Church as pastor for another year. His sermons in large numbers gathered in the vestry on Monday evening, where after spending the evening in conversation and song, Brother Clark was presented a purse of money with which to purchase a study table and Mrs. Clark a beautiful willow rocking-chair and willow standing-basket. The presentation was made by Capt. Coyle in his usual happy manner on such occasions, and responded to by Brother and Sister Clark. Brother and Sister C. are held in highest esteem by their people, and the church is in a thriving condition.

MASSACHUSETTS.
New England Conference.
Boston Preachers' Meeting.—The reply of Dr. Thayer to the essay of Bro. Lunt was made the order of the day for two weeks. Next Monday the meeting of the Evangelical Alliance will be held in Wesleyan Hall and will discuss the "book of morals" in our common schools. The regular class-meeting proved a very interesting and profitable service.

Personal.—We copy the following from the records of the Boston Preachers' Meeting: "Bro. Eastman made a personal explanation, stating at the request of Bro. McGreggor that he had not intended on the Conference floor to charge Bro. McGreggor with any criminality or immorality, and had been misunderstood if his remarks had conveyed that impression."

Boston, Broad Street.—The church has not only granted their pastor leave of absence to attend the General Conference, but with great generosity and thoughtfulness gave him a purse well filled to pay expenses.

Meriden Street.—Last Sabbath six were received in full membership, four on probation, and five rose for prayers in the evening. The pastor's daughter, Miss Myra L. Bates, gave a very satisfactory reading last Sabbath evening at the Central Congregational Church, Chelsea.

Watford.—A large number at the parsonage last Friday evening welcomed Bro. Notage, as they had before extended him the kindest greetings.

Charleston, Trinity.—The new pastor received a very hearty reception, April 21. Hon. Liverus Hill presided. A beautiful prayer was provided, and singing, prayer and speeches followed. A good religious interest prevailed, and five were at the altar, April 25.

Junonia Plains.—Six were received on probation, six added by letter, and seven were baptized last Sabbath.

Watford.—Three were baptized last Sunday. Some very beautiful cases of conversion have occurred within the last few months among the young people. Many of these are of rare promise.

Lynn, Boston Street.—Several seekers were at the altar last Sunday evening.

Salem, Lafayette Street.—Wednesday evening last a very large gathering of welcome assembled at the parsonage. The musical and other entertainment was greatly enjoyed by all. The situation is exceedingly pleasant and hopeful.

South Leominster.—Bro. Pickles is received with remarkable favor. No doubt he will be able to save our church credit now too heavily burdened with debt.

Chelsea, Bellingham.—A bounteous supper awaited the new pastor at the parsonage. Speeches of welcome were made by Bro. Joseph Everdeen and son. Large congregations at the usual services greeted Bro. Cooper. The young people are active in helping provide for the current expenses of the church. The religious spirit is good, and one young man has begun the Christian life.

Somerville.—The old Methodist church is turned into a parsonage school in which 19 girls will be taught by the Sisters of Notre Dame.

Malden.—Church improvements in the shape of shingling, painting and decorating inaugurated the second year of the present pastorate. The expense is being provided for by a subscription which meets hearty encouragement. The outlook is cheering and hopeful.

North Andover.—The pastor has issued a circular containing church officers and financial reports and the more conservative of the trustees, \$510; benevolence, \$104; pastor's salary, \$800 and rent; Sunday-school, \$112; and ladies' circle, \$284. The entire debt on church and parsonage is \$70. They are a fortunate people. It would take them all happy to wipe out even this small debt.

Byfield.—A new house has been purchased for a parsonage, and Bro. Pentecost has taken possession.

Lewell, Worthen Street.—Mrs. Louisa Scribner, mother of Bro. G. F. Scribner, and sister of Bro. Jeremiah Scribner, a member of this church for many years, died on Monday last week after a short illness from paralysis

The Family.

IN MEMORIAM.

BY MRS. W. H. A. SIMMONS.

Passed on our sight like a vision,
Gone like tales that are told,
Entered the valley of darkness,
Where shadows the being enfold;
Into the silence unbroken
Save by the passing of wings,
Where the clear gaze is beholding
Visions of heavenly things.

Passed on before, O our loved ones,
Rested beyond sorrow and tears,
Perished at death all ambition,
Weariness, weakness and fears;
Free like a bird from its prison,
Plumage his glad wings for flight,
So did their free spirits hasten
To regions of glory and light.

Melody yet unforgotten
Steals through the memory at will,
Words once so lovingly spoken,
Though the sweet voices are still,
Come back to us through the shadows
Of the long, wearisome days;
In fancy we hear them in heaven
Singing anthems of glory and praise.

The first of them all to be gathered
To bloom in the garden above,
Was a bud of rare promise and beauty,
The darling of hope and of love;
Drooping her bright head she faded,
Weaker she grew, till at last
Up through the bright golden portals
A tiny, winged angel had passed.

*Go gather me flowers of the summer,"
The heavenly Reaper had said,
While listening, an angel had heard it,
And soon on his mission he sped.
A whirlwind passed over the garden,
Blowing two of the flowers so fair;
And when the bright morn had arisen,
The loveliest ones were not there.

The angel had clasped to his bosom,
In passing, those flowers so sweet,
And taking them up to the Reaper,
He laid them down at his feet.
"See! I've brought you two more lovely
flowers,
And these with the blossom so rare,
Are an offering so pure and holy,
So fragrant and wondrous fair.

"That I fain would take them to Jesus,
Our King, that to Him they be given;
For He said, while on earth as He blessed
them,
"Of such is the kingdom of heaven."
To His heart did the Saviour enfold them—
That great heart which melts all our woes;
Where evermore safe from life's sorrows
Our darlings forever repose.

Once again did the dark angel hover
O'er our earth full of sorrow and woe.
To a weary one whispered he softly,
"To a far better land wouldst thou go?"
With a look of unspoken rapture,
Her pale hands crossed over her breast,
And a last smile so sweet and serene,
Our sister had passed to her rest.

There in our Father's house builded,
Waiting a mansion most fair;
Angels were hovering round it,
Longing to welcome her there;
Human sight fails to discern it,
Though sad hearts are yearning to be
Safely at home in that city,
Resting in glory with thee.

Bud, blossoms and fruit are thus gathered;
He gave and He took away;
And blest be His dear name forever,
While low in the dust we may pray,
—Our Father, our Strength, our Redeemer,
In the name of Thy dear, only Son,
Help us, that our hearts may be broken,
To trust Thee; let Thy will be done!"

MEMORIAL OF MRS. LURANA N. ALMY.

BY REV. DANIEL STEELE, D. D.

[Read at her funeral in Salem, April 6, 1880.]
A great deal of sunshine has gone out of this world with our translated friend. I feel, as I stand by this casket, as I felt at the last nearly total eclipse of the sun—a chill and a shudder at the awful desolation which would follow the permanent and total withdrawal of the light of the king of day. Christians are the light of the world. Every one that leaves it is a loss to it. What a mercy that so many are spared for a few years to dispel its darkness! I can conceive of no greater curse to the world than the removal of all the saints whose examples light up the gloom of this wicked world and whose daily prayers keep it from reeling into ruin.

We are assembled at no ordinary funeral. I feel that the customary words of eulogy are wholly inadequate. These words, abundantly and carefully used at the funerals of persons of merely negative goodness, or of very low degrees of positive excellence, have lost their significance. We instinctively look around for a new language, which has not been cheapened by being lavished upon the unworthy.

Nearly the last act of mine in my relation to this church was to hand in at the Conference the statistics of the deaths of its members during the past year. Four deaths! It is well that the annual Minutes do not require us to estimate the names on the dead list by their weight. Otherwise the names of Mary D. Maxfield and Lurana N. Almy would have counted many scores.

The main facts of Sister Almy's life are briefly told. She was converted in early girlhood, at the age of thirteen. About twenty-seven years ago she came to Salem to dwell for the rest of her life. Much to the surprise of some of her friends, she refused urgent solicitations to unite with older Christian churches, thought to be of higher social status in Salem, and allied herself with the Methodist Episcopal Church to share its toils and struggles. Her motives for this act were in keeping with her entire character. This church best represented her views of gospel truth, afforded the best nutriment to her spiritual life, and, above all, opened to her willing feet a larger field of remunerative Christian labor among the lowly and neglected. In this harvest field she has toiled, bearing the burden and heat of the day for more than a quarter of a century; she has carried sunshine into many a home by her visits to gather

the children to the house of God for Christian instruction. Her sweetness, purity, winning gentleness, the charm of her refined manners, and her transparent goodness of heart, were the elements of her success. We do not know how much of her excellence to credit to grace and how much to nature; but we suspect that grace found in her natural qualities a very superior ground-work for rearing up this symmetrical and beautiful Christian character.

Our sister was remarkable for the abundance and persistency of her labors for Christ. In addition to the superintendency of the infant Sunday-school, with all the canvassing of neglected homes which it involved, she had a Saturday afternoon class of children belonging to various congregations. These children she endeavored to lead to the Lamb of God which taketh away the sin of the world. Many have been converted and have united with the Church on earth, and others have entered the Church triumphant. This procession of saved souls is her monument, which will be standing when all the granite mountains shall melt with fervent heat. The deceased was pre-eminently the pastor's friend and co-laborer. The long succession of the itinerant preachers who have stood in this pulpit join with me in applying to her St. Paul's commendation of "Thee, our sister, the servant, or deacon, of the Church which is at Cenchrea, for she hath been a succorer of many and of me also."

Let there be chiseled on the marble over her grave the words of the Lord Jesus: "She hath done what she could."

It was to be expected that fidelity to Christ and His kingdom would be rewarded with the presence of the adorable Saviour on the bed of death, and that she would calmly say to her pastor, as she passed into the death shades,—

"On Christ the solid rock I stand,
All other ground is sinking sand."

Many a Christian has been spoiled by worldly prosperity. The peril is so great that the Lord Jesus uttered frequent warnings against it. "How hard shall they that have riches enter into the kingdom of heaven." But when prosperity smiled upon our sister, and her resources were affluent, she was still the same humble, toiling, praying Christian, with no ambition to outshine her neighbors in personal adornment or in the splendors of house, furniture and equipage. Such a use of money was not only distasteful to her, but positively sinful. Residing in a city where there are marked grades in social standing—in this respect the most English city in America—she had no desire to use her wealth as a ladder for climbing up to the so-called "upper grade" of society. The friends of Jesus Christ, however lowly, were her friends to the last. The children of the poor were her children. Almost the last time she entered this church edifice was to laden the Christmas tree with gifts to gladden their hearts and to attach them to the house of God. Let me hold up this shining example of humility amid worldly prosperity to be imitated by all the favored ones who gather about this casket to-day. Use your earthly substance for God and humanity, then will many receive your spirit in everlasting habitations, while tearful and genuine mourners will crowd about your bier thanking God for your helping hand.

The secret of this beautiful and useful life is entire consecration to Christ. It is the beauty of holiness. The self-life had been crucified with Christ, and henceforth she lived not unto self, but unto Him who died and rose again for her. Aside from all the activities of such a life, its very existence among men is a benediction. All that she did was much; all that she was, was far more. None could be intimately associated with her without being made better. Her young brothers and other kindred who have come under the influence of her home life may well thank God for the transforming power of her sanctified spirit living in her. If all are not convinced of the divinity of the Gospel by a personal acquaintance of Christ, they will probably never be convinced; for God has brought His weightiest argument to bear—sanctified character. This is an argument that cannot be refuted. Let me call the attention of this large congregation, and especially of this unusually large circle of kindred, to the vast responsibility for which we are all answerable; for having so saintly a life lived among us, demonstrates the possibilities in grace attainable by all.

There are many other lessons to be drawn from this life, had we time. We can indicate only two of them. The deceased was not the favored recipient of a high academic culture. She lived before the day of the wide diffusion of advanced learning in our admirable system of high schools; yet by tireless self-culture did she supplement that defect. In the light of her success in this effort let none of our young women despair—none toiling with their hands as she toiled in the millinery shop in the years of her early residence in this city, snatching every opportunity for the discipline and storing of her mind. Thus when the prejudices of former years gave way, and women were called to give direction to public education, was she fitted to step forward and fill the place of her fellow-citizens called her. Her usefulness in this work has been cut short by death after a very brief service.

Another lesson of our sister's life and character is the superior influence of early piety in the adornment of the heart with the constellation of the Christian virtues, and in laying the foundation of a useful life. Grace had the full pre-occupancy of her soul before it was marred by the deformity of sin.

A very remarkable thing about this funeral is that a mother of fourscore years, a mother of ten children, looks for the first time upon the form of a

dead child. In her heart to-day is opened a bitter fountain hitherto untasted. How much has this mother to thank God for in this remarkable exemption of her large family from death! May it not also be a just ground of thanksgiving that death has first struck the ripest for glory? Comfort ye one another with these thoughts, for many drops of sweetness are mingled in the bitter cup of which ye drink to-day. Look upward to those mansions to which she has gone, and let your heart feel this new attraction to the skies.

"Another hand is beckoning us,
Another call is given,
And glows once more with angel's steps
The path that reaches heaven."

TINY TONGUES.

The murmur of a waterfall
A mile away,
The rustle when a robin lights
Upon a spray,
The lapping of a lowland stream
On dipping boughs,
The echo from a wooded hill
Of cuckoo's call,
The quiver through the meadow grass
At evening fall—
Too subtle are these harmonies
For pen and rule,
Such music is not understood
By any school;
But when the brain is overwrought
By a sad tale,
Beyond all human skill and power
To make it well.

The memory of a kindly word
For long gone by,
The fragrance of a fading flower
Sent lovingly,
The gleaming of a sudden smile,
Or sudden tear,
The tone of cheer,
The hush that means, "I cannot speak,
But I have heard!"
The note that only bears a verse
From God's own Word—
Such tiny things we hardly count
As ministry.

The gifts we give them have shown
Scant sympathy;
But when the heart is overwrought,
Oh, who can tell
The power of such tiny things
To make it well!

F. R. HAYWARD, from "Under the Shadow."

A TRIAL OF TRUTH.

BY PEARL VIVIAN.

We all profess to believe that "lying lips are an abomination to the Lord," and to the truth of this doctrine the Most High has set His seal in His holy Word (Prov. 12: 22). The injunctions to truthfulness contained in the Bible are numerous and explicit; its denunciations of falsehood are terrible. Why, then, do we find so many persons professing godliness who yet advocate and practice falsehood to the sick respecting their prospects of recovery? They tell us that to disclose the truth would be to destroy the basis of the last faint hope which struggles in our hearts for existence so long as the life of our friend endures. But is this position impregnable? In taking it, they assume that this life is eminently attractive and death is inexpressibly dreadful to the patient. They put into his mouth the craven prayer of Morris to Helen McGregor: "He prayed but for life; for life he would give all he had in the world; it was but life he asked—life, if it were to be prolonged under tortures and privations; he asked only breath, though it should be drawn in the damps of the lowest caverns of their hills." But can the upholders of the system of falsehood for a moment believe that such is the mental attitude with which intelligent and conscientious Christians may be expected to receive the heavenly messenger who shall usher them into glory? A case in point has come to my knowledge.

Mrs. Weston was a heart-broken woman. Orphaned in childhood, she had suffered the rude buffetings of a world which failed to remember that pure religion is "to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." And now in her womanhood she had seen the grave close over all that was mortal of husband and child, and with aching heart and feeble hand she was waging an unequal warfare against poverty. What wonder that she sank under her accumulated burdens? Day by day her strength waned; faint and yet more faintly beat the pulse of life in her veins, until the supreme hour of mortality seemed drawing near. She was unaware of her situation, and her friends and one of her physicians maintained that it would be unsafe to reply frankly and truthfully to her questions regarding it. On the other hand, her old physician, Dr. Brown, expressed the belief that on the witness stand, in the busy marts of trade, by the bedside of the dying—everywhere and under all circumstances—truth is preferable to falsehood. He admitted that a physician should not at all times open all his mind, but said that when called upon to speak he should tell the sacred truth, and that it is usually safe to do so. In support of his opinion he quoted the renowned Dr. Richardson, of London, in an article entitled, "In Articulus Mortis," published several years ago: "In the lingering and painful diseases of later life, in diseases we consider yet as hopeless, in diseases where the patient foreknows the end—take cancer or broken heart as examples—death is to the sufferer not often an enemy, but a courted friend. The afflicted here,

in case upon case, court the hour of the release, assured and assuring that death is better than a bitter life, and everlasting rest than continued sickness; that good things poured on a mouth that is shut are as messes of meat set upon a grave." Dr. Brown also cited Miss Nightingale, the great princess among nurses, whose death-bed experience is unsurpassed, and who with characteristic good sense and exalted principle throws the weight of her great name and influence in the same scale, asserting that it is both safe and desirable to deal frankly with the sick in this matter. Dr. Brown then gently informed Mrs. Weston that her great change was probably at hand.

Was she smitten with a paralysis of fright? On the contrary, her whole being was filled with a serene and holy rapture. Was the dreary night of her sorrow indeed to close so soon, and beatitudes morn to dawn upon her? Oh, why had she not been more patient and long-suffering, since the way was so short and the end so glorious? Her lost ones were almost in her very arms, and the most sacred hopes of humanity were about to be realized. How different now did life and death appear—sorrow and joy. Happiness during the brief winter day of our earthly career seemed less indispensable. She queried if it be not thus the angels view it, else how could heaven be happy while earth groans in anguish? Such was her enthusiasm of joy that to the surprise of physician and friends the citadel of life was reinforced with new energy, and in due time she recovered. The favorable physical condition often sought to be produced by deceit was thus the result of truth. I will only add that the illumination which Mrs. Weston gained by this near view of the unseen never quite forsook her, but brightened the remnant of her days.

WELCOME THE PASTOR.

The custom of welcoming new pastors with special greetings has increased among us both in the number of such instances and in the elaborateness of their details. Nothing could be more appropriate. It is a genuine pleasure to the people, and it works like magic on the pastor and his family.

Instead of the otherwise slow and often trying process of groping one's way among strangers, a hearty greeting at once institutes on both sides the most desirable confidence and esteem, and makes the first impression all the more favorable. Whether public receptions are held or not, give your pastor a cordial welcome. Set the parsonage in order, build the fires, put some good things on the pantry shelves, and greenbacks in the pastor's hands. Say from your hearts, "Welcome!" He will respond, "God bless you!" W.

REMEMBER THE CHILDREN.

"Thou shalt teach these diligently to thy children." How many parents can say they do this? How many of those whose children are their terror and shame, must confess that they have not done it, or scarcely tried to do it at all? And what excuse have they for disobedience to this positive command? "Oh, I send my children to Sunday-school." What a frivolous excuse! What a miserable substitute! If that could do all that its eulogists claim, it could not do, or attempt to do, what God has laid on your heart and hands in the training of your children. You cannot transfer your duty and influence to such a proxy. God laid them in your cradle that you might make or mar them; they shall bear the impress of your fingers forever. No so high and sublime a trust will come within your reach as the molding of these young immortals into forms of honor and beauty. Will the Sunday-school do this work if you neglect it? If you give them a Scripture lesson to commit, and they repeat it to you every day of the week, it will remain in their memories; it will uplift their principles for all their lives.

Now nothing of the kind is done. The catechism and memorizing Scripture have been displaced by the superficial study of the Berean leaves, where the smallest amount of study is required, and the principal pursuit is, how to amuse the children. No wonder that character is shallow and principles are frail with such education. Can you fat ten oxen on chaff, or raise vigorous men on confectionery? Just as well as to expect sound sterling character on the present system of moral training.

Oh, if you would not have your lives embittered by their apostasy, give your children a thorough religious discipline at home. The family and the church are God's institutions for making good men and women, and when you trust to any other, the failure will be so mortifying that you would wash out its record with tears of blood if you could. If the time given to cultivating showy dress and stylish manners were devoted to Christian nurture, they would be an honor and comfort, not a stigma and sorrow, to their parents, and a blessing to the world.

"Thou shalt teach them," is a command so direct and positive that you cannot do it by proxy. Do it then, thyself, Christian parent, and they will rise up to call you blessed; and God's benediction will multiply the seed. C.

The Little Folks.

"APRIL SHOWERS BRING MAY FLOWERS."

Tommy Magee,
My dears, you see,
Was a careless boy, as ever could be.
He never put anything in his place,
And was always wearing a puzzled face.
While searching here and hunting there,
And looking and seeking everywhere
For something missing—his hat, a toy,
One thing or another—this careless boy.

His mother, one day
(So I've heard say),
Bade him go on an errand down town away.
"Oh mother," he cried, "do tell a fellow
What has become of my umbrella-elf!"
"His raining hat and my cap is new,
And I know—oh, dear!—I shall be wet through!"

And over the house, in every nook,
For the lost umbrella did Tommy look.
But, oh, dear me!
Poor Tommy Magee!
What a confused little chap was he,
When either he could not go at all
Or carry his mother's parasol!

With a solemn face he marched down street,
Afraid and ashamed the boys to meet.
"Oh, ho! my lady!" the rogues would cry,
As Tommy went meekly and hurriedly by.
—Independent.

THE TIME TO BE PLEASANT.

"Mother's cross!" said Maggie, coming out into the kitchen with a pout on her lips. Her aunt was busy ironing; but she looked up and answered Maggie: "Then it is the very time for you to be pleasant and helpful. Mother was awake a great deal in the night with the poor baby."

Maggie made no reply. She put on her hat, and walked off into the garden. But a new idea went with her. "The very time to be helpful and pleasant is when other people are cross. Sure enough," thought she; "that would be the time when it would do the most good. I remember when I was sick last year I was so nervous that, if any one spoke to me, I could hardly help being cross; and mother never got angry or out of patience, but was just as gentle with me. I ought to pay it back now, and I will." And she sprang up from the grass where she had thrown herself and turned a face full of cheerful resolution toward the room where her mother sat soothing and tending a fretful, teething baby. Maggie brought out the pretty ivory balls, and began to jingle them to the little one. He stopped fretting, and a smile dimpled the corners of his lips.

"Couldn't I take him out to ride in his carriage, mother? It's such a nice morning," she asked.
"Should be so glad if you would," said her mother. "The hat and sash were brought, and the baby was soon ready for his ride. 'I'll keep him as long as he is good,' said Maggie; 'and you must lie on the sofa and get a nap while I am gone. You are looking dreadfully tired!'"

The kind words and the kiss that accompanied them were almost too much for the mother. The tears rose to her eyes, and her voice trembled as she answered: "Thank you, dearie; it will do me a world of good, if you can keep him out an hour; and the air will do him good, too. My head aches badly this morning. What a happy heart beat in Maggie's bosom as she trudged the little carriage up and down on the walk! She had done real good. She had given back a little of the help and forbearance that had so often been bestowed upon her. She had made her mother happier, and given her time to rest.
She resolved to remember and act on her aunt's good word. "The very time to be helpful and pleasant is when everybody is tired and cross."—Well Spring.

WALL STREET, NEW YORK.

Across the island of New York, in 1653, a wall made of stone and earth, and cannon mounted, was built to keep off the savages. Along by that wall a street was laid out, and as the street followed the line of the wall, it was appropriately called Wall Street. It is narrow, it is short, it is unarchitectural, and yet its history is unique. Excepting Lombard Street, London, it is the mightiest street on this planet. There the government of the United States was born. There Washington held his levees. There Mrs. Adams and Caldwell and Knox and other brilliant women of the Revolution displayed their charms. There Witherspoon and Jonathan Edwards and George Whitefield sometimes preached. There Dr. Mason chided Alexander Hamilton for writing the Constitution of the United States without any God in it. There negroes were sold in the slave mart. There criminals were harnessed to wheelbarrows, and like beasts of burden, compelled to draw, or were washed through the struts behind carts to which they were fastened. There fortunes have come to coronation or burial, since the day when reckless speculators, in powdered hair and silver shoe buckles, dodged Dugan, the Governor General of his Majesty, clear down to yesterday at 3 o'clock. The history of Wall Street is to a certain extent the financial, commercial, agricultural, mining, literary, artistic, moral and religious history of this country. Only a few blocks long, it has reached from the Canadas to the Gulf of Mexico, from San Francisco to Bangor. There are the best men in this country, and there are the worst. Everything, from unserving integrity to rampant scoundrelism—everything from heaven-born charity to bloodless Shylockism.—Dr. Talmage.

TRUE MORAL COURAGE.

A woman's idea of true moral courage was imparted to a West Point cadet during commencement week a year ago, under circumstances which make her words worth recalling at this time when West Point is posing, as it were, for mainly courage. A lady was chatting with a spruce cadet during the evening review, and inquired who the cadet might be who carried himself in a manner so straight and soldierly. She had unwittingly picked out the weak spot in the corps. It was Whittaker, the colored cadet, who, in addition to his "highly-scented hair oil," had the frontory to look as white as his "superiors" at the distance of a few yards. The cadet did not conceal the general disgust which the presence of the octonary inspired among the members of the corps, and being questioned, explained the kind of treatment Whittaker received. "You pretend to be a gentleman," said the lady; "why don't you of yourself, treat him with common civility, at least?" The cadet replied that he wasn't going to endanger his position among his fellows for the sake of a negro. "Oh, I see!" replied the lady, in tones of indignation, "when a West Point soldier faces the enemy, it is mere physical courage; you haven't any moral courage!"

There is reason to believe that there is quite as large an amount of craft on land as on water.

...Canned crabs are among the modern delicacies. The salesman's usual remark is: "Take a canner?"

...It is difficult to tell how much a fish will weigh by looking at the scales.

...Why is an agreeable young lady like a spoon in a cup of tea? Ans.—Because she is interesting.

...A popular writer, speaking of the ocean telegraph, wonders whether the news transmitted through the salt water will be fresh.

...At a recent railroad festival, the following striking statement was given: "Our Mothers—the only faithful tenders who never miss a switch."

...Father (who is always trying to teach his son how to act while at the table): "Well, John, you see that when I have finished eating I always leave the table." John: "Yes, sir, and that is about all you do leave."

...A youngster, while warming his hands at the fire, was remonstrated with by his father, who said, "Go away from the fire. The warmth of it is not cold." "I ain't heating the weather. I'm warming my hands!" The little fellow demurely replied.

...Mr. Smith, you said you officiated in the pulpit. Did you mean by that that you preached? "No, sir; I held the light to the man that did preach." "Ah! the court undertaker you differ with. It supposed that the discourse came directly from your mouth." "No, sir; I only threw light upon it."

...An insurance agent, seeing a would-be insurer had, in filling up the proposed form, answered the questions, "Age of father, if living; if dead, date of death." "I was born the one 112 years and the other 102 years old, congratulated him on coming of such a long-lived family." "I was born the one 112 years and the other 102 years old, congratulated him on coming of such a long-lived family."

...A little Ottawa miss was taken to church for the first time, after being duly impressed with the necessity that she should keep "as still as a mouse." She behaved very well until the preacher became warmed up to his work, and then, thinking he was going too far, she raised her finger, and, looking straight at him, cried: "See here, don't you make so much noise!"

...These two stories are told of Rev. R. S. Hawker, a clergyman of the English Church. When he called on a Wellcome woman, newly widowed, he exclaimed, "O, thank the Lord, my old man is safe in Bechzebub's bosom." "Abraham's bosom, my good woman," said Hawker. "Ah! I don't say," said she; "I am not acquainted with the quality, and so don't rightly know their names." Mr. Hawker called on the family of a deceased parishioner just as the Methodist minister came out of the room where the dead lay. "Where is poor Thomas to be buried?" "We are going to take him out to the showers of blessings into the bosom of the person that gave it, and his offering is not the worse, but infinitely better for it."—Horne.

...I have read in Plato and Cicero sayings that are very wise and very beautiful; but I never read in either of them, "Come unto me, all ye that labor and are heavy laden."—Augustine.

...I have had," said a good man, "no tomorrow for many years."

...The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment. Each hour comes with some little fugit of God's will fastened upon its back.—F. W. Faber.

"Is a joy to hear the seed,
To go with the store of grain,
To scatter it here and scatter it there
And sow and sow again."

In the morning's dewy hour,
Mid noontide's sultry heat,
At evening time when the shadows fall,
To drop the Gospel seed.

I know not which shall thrive,
But the promise of God I take;
His eye will follow the smallest grain
I sow for His dear sake.

...An Indian Parson once said to Dr. Bowman, missionary: "Mr. Bowman, your Christ excels all the characters of history." I replied, "What do you mean?" "I mean that in all the great characters of history they have been great because of their marvelous power in poetry, or marvelous skill in philosophy, but your Christ is the embodiment of love."

...To us who are Christians it is not a solemn but a delightful thought that perhaps nothing but the opaque bodily eye prevents us from beholding the gate which is open just before us, and nothing but the dull ear prevents us from hearing the ringing of those bells of joy which welcome us to the heavenly land.—Christian Union.

THE FLOWERS.
Your voiceless lips, O flowers, are living preachers.
Each cup a pulpit and each leaf a book,
Supplying to my fancy numerous teachers
From loneliest nook.
'Neath cloistered boughs each floral bell that clings,
And tells its perfume on the passing air,
Makes Sabbath in the fields, and ever rings
A call to prayer.
Were I, O God, in churchless lands remaining,
Far from all teachers and from all divines,
My soul would find in flowers Thy ordaining,
Priests, sermons, shrines!
—Selected.

Religious Items.

Methodism in the Friendly Isles sustained a loss in the death of Crown Prince of Tonga.

Dean Howson, of Chester, England, is delivering the Böhlen course of lectures in Philadelphia.

Rev. Dr. H. A. Buttz, of Drew Theological Seminary, has left with his family for a five months' visit in Europe.

Rev. O. W. Scott, of Kingston, Pa., was presented recently with a purse \$100—an "out-and-out gift."

Rev. J. C. Ryle, well known as an author of commentaries on the Gospel, has been appointed Bishop of the diocese of Liverpool, England.

A Swedish Baptist Church is building at Wilmar, Minn.

Rev. Marcus S. Hutton, for nearly half a century one of the most prominent pastors of the Dutch Reformed Church in New York city, is dead.

Dr. Herriek Johnson, of Auburn, N. Y., has accepted a call to the pastorate of the Fourth Presbyterian Church, Chicago.

Dr. Richardson, of England, has figured that the rate of mortality among ministers, as compared with the population, is 72 as against 138.

Rev. Alfred Saker, for more than twenty years an English Baptist minister at the Cameroons, Africa, died recently in London, at the age of 65.

Rev. Dr. William M. Taylor will go for Europe with several members of his family, June 2, in search of rest and recreation. His congregation have voted him a four months' leave of absence, and a gift of \$2,500 to defray some of the expenses of his trip.

Mr. Moody recently closed his labors at St. Louis, and has gone to Louisville, Col., with Mr. Sankey, for a month's campaign among the miners and speculators of that city.

The death is announced, at Brighton, Eng., of Mrs. William Wilberforce, 80th year, daughter of the late John Owen, sometime rector of Painsham, in Essex, a member of the "Ham Sect" of Evangelical Churchmen. The deceased lady married, in 1812, William Wilberforce, the eldest son of the eminent philanthropist.

The sewing-school at St. Paul's Church, Cincinnati, is in a flourishing condition, numbering about 300 members.

Permanent services in connection with the Free Church of Scotland, held at Pau, Nice, Genoa, Naples, Rome, Florence, Lisbon, Lausanne, Leipzig, and winter stations are—Munich, Mentone, Cannes, Rome, Venice, Aix-les-Bains.

The Young Men's Christian Association of St. Louis, Mo., has purchased the Union Methodist church at a cost of \$10,000, and will fit it up for the purpose of its organization.

Spurgeon's Church in London includes discipline. Sixty-eight were excluded from membership last year. The net increase of the church for the same time was one hundred and twenty-five.

A writer in the Nonconformist and Independent estimates that the various branches of the Methodist family provide for the spiritual wants of 2,300,000 persons, or for nearly one in eight of the whole population of England and Wales.

The Free Will Baptists are to hold nine days' centennial celebration at New Landing, N. H., beginning July 21. The day is to be spent at the grave of Dr. Benjamin Randall, the founder of the denomination, at New Durham.

Four denominations—the Methodist, Presbyterian, Congregationalist, and Episcopalians—have thirty-two Sabbath-schools in Utah, with 171,000 scholars, and 2,190 teachers.

The Virginia Bible Society is about to commence a canvass of the State, with a view of supplying outposts with the Bible. Nearly fifty active Christians will be employed for the work, at a salary of \$250 per month expenses.

Farm and Garden.

HINTS ABOUT WORK.

May is a very busy month, and there is so much work crowded into it that a farmer is in danger of being in a hurry. Every hour of work should be so planned that it will tell most effectively, and this requires considerable thought in order to do the most urgent and important work first, and leave undone those things which may be done almost as well by and by. As we sow so we reap, and as this is the month of sowing, the work now will in great measure determine what the harvest of the year shall be. Keep pushing on, but with a plan.

Meadows.—Pick up any stones that may have been raised above the surface from the action of frost. The roller may be used to bring the surface into good shape for the mower. Meadows are frequently injured by the tread of cattle before the ground is fairly settled. The grazing of meadows in spring is at the expense of the hay crop. It is better to keep cattle in the barn until the pastures are ready to furnish them a full ration.

Clover.—An early rolling of clover to settle the roots that have been raised by frost will be especially appropriate after the open winter just passed. Fifty pounds of plaster per acre will often have as good effect as the larger doses of 100 and 200 pounds that are recommended. Wood ashes on many soils will be found a useful application.

Grafting can be done now, but great care is necessary. As the bark peels easily at this season, it should be cut through with a knife, and the saw made to follow the cut, otherwise the bark may be peeled and a bad wound made. It is not best to remove all the buds from the stock before the graft starts, as there will then be no inducement for the sap to flow upwards. After the union of the graft is made and the buds upon the stock below should be removed, in order that the graft may have the full supply of sap.

The Tent Caterpillar will hatch into the "worms" which will begin at once their ravages upon the foliage. Fortunately these destructive caterpillars put up "a sign," without which they might escape notice. They pitch their "tents," at once, and though these are at first small, they may be readily seen in the early morning when the dew makes them conspicuous. Take the tent when the whole family is "at home" and crush it under foot. Various devices are suggested for this, but the hand, with or without a glove, is the best. For the higher limbs a pole with a swab attached may be used.

Borers.—Their presence is known by the sawdust they make. The only effectual method of reaching them is by probing with a wire; cutting the tree with a knife as little as may be found necessary.

Planting in Orchards.—There is a general reluctance to give up the soil of the orchard entirely to the trees. While the orchard is young it is best to cultivate it thoroughly, and head crops, like potatoes, roots, etc., can be grown as a present pay for the trouble, but as the trees get older and shade the ground, nothing else but fruit should be expected from the orchard. It is a good practice to remove logs in the orchard in clover sown for the purpose, as it is one of the best methods of enriching the soil and at the same time destroying insects.

Blackberries and Raspberries may still be planted, but as they start early they should have been set before this. Stakes or trellises should be provided to which the canes are to be secured. Novices fail to understand that it is the new canes that grow this year that are to bear the fruit next season. All suckers are to be treated as weeds, unless new plants are desired, when the best ones may be saved.

METHODIST ALLEY AND ANTE.

BY THOMAS GREEN.

As we have seen, the First M. E. Church in Boston was formed at the house of Samuel Burrill in 1792. Meetings were held a few months in "Conner's room," and afterward in "Rudbeck's room." We have seen in the heading of the subscription paper to furnish seats a suggestion that, in the "providence of God we might have a meeting-house." Had these master-builders known what they were doing, known "whereunto this would grow," with what pleasure and interest would we peruse the journal of their proceedings, the accounts of their prayers, strivings, savings and sacrifices, that "the ark of God might no longer dwell between curtains."

Stevens says (Memorials, 1st Series, p. 281): "They purchased a lot of land Sept. 5, 1795." Not to dispute with authorities, I think in this case, with the common justice of the peace, "that the supreme court has erred." Dr. Stevens himself would hardly go behind the original deed of the land, which declares the sale to have been consummated by the payment of the price, August 28, 1795, the very day that the corner-stone was laid. Rev. John Harper was at this time preacher-in-charge. Jesse Lee is said to have preached a sermon at the

laying of the corner-stone from the text, "From henceforth will I bless you." The land purchased was on a court opening from North St., now the lower part of Hanover St., known as "Ingraham's yard," which at the sale of the land to the Methodists was opened through to Ship Street (now called North St.), and thus attained the dignity of an "alley-way." The deed recites that "this indenture, made this 28th day of August, A. D. 1795, between Ralph Beattie, of Boston, mariner, on the one part, and Samuel Burrill, Elijah Lewis, Uriah Tufts, blacksmiths, Joseph Snelling, bookbinder, Jacob Hawkins, Samuel Mills, cordwainers, and Abraham Ingersoll, carman, all of said Boston, of the other part, witnesses, that in consideration of \$132, lawful money, paid by the said Burrill and others, the said Beattie hath granted, bargained and sold to the said Burrill and others all that lot of land, situate at the northerly part of Boston aforesaid, for the express purpose of building a meeting-house thereon for the Methodist Episcopal Church, butted and bounded as follows: . . . 40 feet on the alley and about 50 1/2 feet deep . . . with the privilege (sic) of a passage-way, from Ship Street to said meeting-house, for the people to pass and repass, on foot, and from meeting, as often as occasion for the same shall require, and to continue so long as the house remains for the purpose of public worship. . . . Nevertheless, upon the special trust and confidence, and to the intent, that they and their survivors of them, and the trustees for the time being, do and shall permit such persons as shall be, from time to time, appointed by the General Conference and the district conferences of the Methodist Episcopal Church in the United States, and no other persons, to have and enjoy the free use and benefit of said premises, that they may therein preach and expound God's Holy Word; provided always that the said persons preach no other doctrine than what is contained in the Methodist form of discipline; . . . closing with a provision for the self-perpetuation of a board of seven trustees forever.

Ralph Beattie, recently deceased, who was a number of years town-clerk of Chelsea, and sexton of the First Baptist Church in that city, was a son of the grantor to the Methodists. The land cost about 22 cents a square foot. "At a meeting of the society, held at Samuel Burrill's on the 28th day of December, 1797, James Johnson and Nathaniel Blanchard were chosen trustees in the room of Jacob Hawkins deceased, and Uriah Tufts, who is no more one of us." To a former inquiry about "Thomas Coope," another trustee concerning Uriah Tufts. Where is the wise man? Let him answer.

EAST MAINE.

ROCKLAND DISTRICT.
Rev. A. J. Clifford baptized seven and received three into full membership in the M. E. Church at East Boothbay, April 18. Over fifty have been received on probation during the past winter.

The church at Winsor and Cross Hill is enjoying great prosperity under the efficient labors of Rev. W. F. Chase. The Lord is adding daily unto the church such as should be saved.

The foundation for the new church on Monhegan is being laid. Rev. B. C. Wentworth, of Boothbay, who has the care of the whole matter, has contracted for the building, and it will probably be ready for dedication some time in June. Some forty or fifty dollars are needed on subscription to provide for the whole cost. If any one wants to help plant the Gospel on one of the "isles of the sea," let them send a V, more or less, to Rev. B. C. Wentworth, Boothbay, Me.

BANGOR DISTRICT.
Bangor, Union Street.—An excellent committee are already at work preparing for the coming Conference, and they expect a blessing from both church and city.

Pine Street.—A large number of the friends of the retiring pastor, Rev. H. W. Bolton, and family, gathered in the church on Tuesday evening, April 13. A bountiful repast was provided, and was evidently much enjoyed by those who partook of it. After this part of the entertainment was concluded, Brother Withers, in a very appropriate speech, presented Sister Bolton with a magnificent gold watch, the gift of four and other friends. In the response of Mr. N. he acknowledged having received as presents during the year more than \$50 in cash. Mr. E. A. Whittier, the evangelist, commenced union meetings, April 22.

Gleanings.—The new year has opened. With few exceptions, the preachers who moved in their new fields of labor the Sabbath after Conference, Rev. W. E. Bennett, feeling the need of rest after the labor of caring for the Conference, did not appear in his new pulpit—Greenland—until last Sabbath.

A few of the appointments were severe, but there has been no spirit of rebellion. All the preachers have gone cheerfully to their work. We are unfortunate in a Conference in having fewer good churches than we have good preachers. Some who are serving very feeble churches are worthy of larger fields.

The missionary report for the Conference the past year we are not proud of. There should have been a gain, instead of a decrease, in the missionary collections. Nor were the statistics of church members pleasant to hear. The decrease, however, is partly accounted for by the pruning of church-records which has lately been the order of the day. We know of one pastor who reported 210 members against 270 reported the year before.

Some of the preachers who returned for a second or third year's work received most grateful receptions from their churches. That of Rev. C. B. Pithblado, of Portsmouth, was

noticed in a recent HERALD. Mr. Pithblado is very popular, and enjoys the honor of being the first pastor to receive a unanimous invitation from the Portsmouth society to remain a third year. At least, so says a Portsmouth city paper. The concert was a fine success which was given in his honor.

Rev. A. W. Bunker, of Newport, on his return home from Conference Wednesday evening, with his family, found the parsonage filled with a merry company who extended the most cordial of welcomes. The company came loaded with an abundance of good things, and a delightful evening was passed. Mr. Bunker's third year opens auspiciously, and promises to be the best.

General satisfaction is felt with the result of the election of General Conference delegates. The men chosen will represent the Conference well. It is now an open secret that D. C. Knowles, one of the delegates elected, purposes to make the N. H. Conference his permanent home. Mr. Knowles has won a warm place in the hearts of the preachers, and all will rejoice in this decision.

Rev. E. R. Wilkins, who is commencing a third year at Laconia, is having a successful pastorate there. His energetic labors have not been without results. Conversions have taken place, and the church is being built up. On the Sabbath before Conference it was his privilege to receive ten persons into the church, and more are to follow.

Rev. Otis Cole, who succeeded to the work of S. C. Farnham at South Newmarket in the middle of last year, is winning his way finely in that field. The people are delighted with his services in every respect, and all the interests of the church are advancing. A concert was recently given by home talent, of which the pastor's family were a part, which was a fine success and netted \$25 for the church. The people of South Newmarket consider themselves fortunate, and congratulate themselves that Mr. Cole returns for another year.

Temperance.

Hon. Schuyler Colfax says, "Let me prophesy: In less than five years from to-day no man of intelligence will advocate the present license system, nor will the traffic of whiskey be tolerated by the American people."

Mr. Spurgeon, in a recent sermon, speaking of the poverty and wretchedness in London, the result of drunkenness, said, "That is the master evil! If drink could be got rid of, we might be sure of conquering the very devil himself."

Shut your grog-shops, open your schools, and God knows what flashing jewels you may yet dig out of the neglected mine of the poorest classes.—Joseph Cook.

Mrs. Elizabeth Thompson, the well-known lady philanthropist, has published a curious little tract, contrasting the relative expense of religion, education, rum and tobacco. Rum, she computes, costs the country \$667,638,502 annually; religion, \$2,638,430; education, \$95,406,829. Rum costs each person annually \$17, whether they drink or not. Mrs. Thompson computes also that the man who drinks, treats and uses tobacco, will spend on an average \$1.83 per week; 84, she argues, will feed a family of six persons one week.

Obituaries.

JULIA A. SOULE was called from earth to heaven when in her twenty-fourth year.

Some three years ago she passed from "death to life," and became a humble, positive Christian. She was a devoted version, consumption commenced its work of death, and for more than two years she suffered as a patient, trusting child of God, waiting for home and rest. The death angel came March 17. Her funeral service was conducted by Rev. J. P. Simonton, of Bristol (by whom she was led to Christ), and her pastor. The large gathering and manifest sympathy evidenced the esteem and affection in which she was held by the community, and the elegant floral collection contributed by her many friends in Waldoboro', with a lovely wreath from a friend in Boston, were very beautiful reminders of the purity and fragrance of her Christian life. As she came gently down from the chilling waters, loving hands administered to her every want, and when the "silver cord was loosed," tenderly they laid her precious body in its last home, to wait the resurrection morn and the reunion beyond the river.

C. L. HASKELL.

Died, in East Pepperell, Jan. 21, 1880, Mrs. INDIANA G. BENNETT, wife of Isaac Bennett, and mother of Mrs. L. L. Tarbell of Marlboro, aged 87 years.

For about sixty years she had been a follower of the blessed Saviour. In a home where the weary itinerant was always welcome, she spent her youth and early womanhood, and under the labors of Rev. John Rand she became converted to God. She was ever active in deeds of love and charity, being often found by the bedside of the sick and suffering; and though always ready and willing to assist others, yet she took the deepest interest in her own family, and was most devoted wife and mother. She died trusting in the Saviour who had supported her through many years of feebleness and suffering.

ALFRED NOON.

Died, in East Pepperell, March 21, 1880, ISAAC BENNETT, aged 87 years, 10 months.

He was an earnest Christian, a devoted husband, a tender, loving father, and a true friend. His great bereavement in the loss of his companion, two months previous, weighed heavily upon him, but he bore it patiently, willingly, resigning to God the treasure he had so many years loved and cherished. Although he never murmured, yet the blow fell heavily, and he never rallied from the shock, but gradually grew weaker, until the sun went down when he passed on to his reward, having lived a life of purity and holiness, to which few attain. Thus passed away from earth two, who for more than sixty-six years had shared each other's joys and sorrows. Strongly attached to each other in life, in death they were not long separated. The entire community, in whose midst they had so long lived, united in expressions of the warmest sympathy, and recognized in their life and character and peaceful death a sure evidence of the reality of our common faith.

ALFRED NOON.

Father ALEXANDER BOWEN died in Portland, Me., Feb. 20, 1880, aged nearly 71 years.

His native place was Bowdoin, Me. He was from early life religiously inclined, but being of an exceedingly diffident and retiring nature, he refrained from making any public profession of faith in Christ until 1858. At that time, under the labors of Rev. Ben. Foster, he was induced to take a decided stand

on the Lord's side, and connected himself with the Congress Street M. E. Church. Since that time he has walked daily with God. He was a man of unquestioned honesty, integrity and industry. He was a constant attendant upon the sanctuary service, and always maintained his family altar. He was a devoted husband and father. He leaves a widow with whom he had lived in great domestic felicity for some forty years, and one daughter, with other near relatives, to mourn their loss. The universal verdict is, "A good man has gone to his rest." He met death with perfect composure, and even longed to depart and be with Christ, which is far better. "How blest the righteous when he dies."

A. S. LADD.

Mrs. ANNE RICKER died in Cornish, Feb. 2, aged 81 years.

Sister Ricker made a profession of religion many years ago, but never joined any church, although she attended the M. E. Church regularly, and supported its ministry and always manifested great sympathy and interest in Zion's welfare. She was an affectionate mother, one in whom her children could confide, and a motherly neighbor. She was quiet in spirit, very diffident, a kind neighbor, and a peacemaker. Her last hours were peaceful, and she died in the hope of a blessed immortality. May the God of all grace sustain and comfort the son and two daughters left to mourn their great loss!

JOHN GIBSON.

Mrs. ROSE CLEMENT JONES died in Augusta, Dec. 10, 1879, aged 23 years and 6 months.

Mrs. Jones was brought to Christ through the labors of Rev. R. Sanderson when stationed at Augusta. She was an active Christian and gladdened and refreshed many souls with her honest and feeling testimony in the social meetings. She proved daily the power efficiency of promise grace. Oct. 16, 1878, she was united in marriage to Mr. L. T. Jones of Augusta. Life was pleasant and prospects for the future of this world cheering, but all this was marred and blighted by the terrible disease of consumption; and in one short year, "Earth to earth, ashes to ashes, dust to dust" was spoken over her lifeless body. The last weeks and even days of her life were characterized by the hopefulness and resignation incident to her disease. She desired to live for the sake of the cause of Christ, for the sake of her husband, and yet she was willing and ready to die. On the Sabbath before her death she told her pastor that she was prepared to die. She is missed indeed, but our loss is her gain.

W. M. S.

Mrs. MARY CUNNINGHAM died in Augusta, Dec. 10, 1879, aged 23 years and 6 months.

Mrs. C. was converted during the ministry of Rev. C. A. King in Augusta, and became a member of the M. E. Church in that city. She adorned her profession with a well-ordered life and a steady conversation. The years of her union with Christ were for the most part years of suffering, often intense suffering, yet her trust faltered not. Her Bible and hymn-book were her constant companions when hindered from the performance of her household duties. In these she took delight, and by their teachings her love was increased and her faith gathered strength for the last conflict. Death came steadily on, and for weeks it seemed a hand-to-hand fight. Blessed with a remarkably strong constitution, she endured beyond all expectation the terrible suffering of body, and lived two weeks after the physician said she must die; but through all this fearful ordeal she maintained her trust in God. And He who had promised forsook her not in the hour of extremity. To-day she doubtless proves the promise of the Word—"He that is faithful unto death and I will give him a crown of life."

W. M. S.

Miss NANCY GILMAN PIPER died in Augusta, Feb. 21, 1880, aged 79 years and 10 months.

Sister Piper was converted through the instrumentality of Rev. J. B. Husted in 1834. From exceeding diffidence and feeling of unworthiness she did not receive the ordinance of baptism until 1858. She was baptized and received into the church by Rev. A. Sanderson. For years Sister Piper was a faithful and successful teacher in the Sunday-school of the Word. "Be thou faithful unto death and I will give thee a crown of life."

W. M. S.

LEWY WYOMOUTH died in Guilford, Me., Jan. 26, aged 19 years.

About a year ago she gave herself to Christ, and was very firm and constant in her religious life. When dying, she said, "I have trusted Jesus, and He does not, nor will He, leave me now."

J. T. JEWELL.

FRANK H. ELLIS, son of D. B. Ellis, of Parkman, died Feb. 17, aged nearly 20 years.

He experienced religion when about 12 years of age, under the labors of Rev. C. E. Libby, and joined the church, but for some time past he has been inactive in open or public religious exercises. But a few days before he was taken sick, he "resolved to lead a new life." He said just before he died, "I have prayed all day, and I am willing to live or to die, as the Lord may choose." He was a young man of promise, and will be much missed in the community.

W. T. JEWELL.

BURTON L. ELLIS, brother of the deceased, died Feb. 16, aged 10 years and 9 months. He, with nine others, was baptized, and received into the church in July last. He was a very faithful Christian, and whenever he spoke in our meeting a large number would be in tears. He seemed needed on earth, but heaven wanted him there. Brother and Sister Ellis are sustained by divine grace in their great bereavement.

W. T. JEWELL.

Mrs. CHRISTIANA PARSONS, wife of Henry Parsons, died in Alma, Me., Jan. 22, 1880.

Sister Parsons was converted when about fifteen years of age, and soon after joined the M. E. Church, of which she was a devoted member to the end of life. Death came all unlooked for. There were no premonitions of its approach. Her hands were busy with household work, when, suddenly, "the silver cord was loosed," and the life of this devoted and faithful wife of a true and faithful husband, a faithful friend, and a steadfast Christian has gone to the better land.

S. L. HANCOM.

Sheepscot Bridge.

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For All Female Complaints.

THIS PREPARATION RESTORES THE BLOOD TO ITS NATURAL CONDITION, DIRECTS THE VITAL POWER OF THE SYSTEM, AND BRINGS IT INTO PLACE, AND LIFTS IT INTO PLACE, AND GIVES IT TONE AND FRESHNESS, SO THAT THE CURE IS RADICAL AND ENDURING. IT STRENGTHENS THE BACK AND PELVIC REGION; IT GIVES TONE TO THE WHOLE NERVOUS SYSTEM; IT RESTORES DISPLACED ORGANS TO THEIR NATURAL POSITION. THAT FEELING OF BRUISED DOWN, CRAWLING PAINS, WEIGHT AND BACKACHE, IS AWAY PERMANENTLY CURED BY ITS USE.

It will, at all times and under all circumstances, cure in harmony with the laws that govern the female system.

For the cure of Kidney Complaints of either sex, this Compound is unsurpassed.

Lydia E. Pinkham's Vegetable Compound is prepared at the proprietors' laboratory, No. 322 Western Avenue, Lynn, Mass.

Price, \$1. Six Bottles to one address, \$5. Mrs. Pinkham freely answers all letters of inquiry. Send for pamphlets. Address as above.

Not to be confused with Lydia E. Pinkham's LIVER PILLS. They cure Constipation, Biliousness, and Torpidity of the Liver. 25 cts. per box. GEO. C. GOODWIN & CO., Boston, General Agents, South Druggists.

Lyford's Extract of Spices

Cures Neuralgia, Nervous Headache, and Toothache, as by magic.

It is a reliable remedy for Rheumatism, Lameback, and inflamed joints, Sprains, Bruises, Croup, Colds, and Summer Complaints.

This remedy is free from any kind of poison and may be used in any form without the least possible risk.

It is warranted to give entire satisfaction. If your druggist does not have it, it may be obtained from S. G. LYFORD, Manufacturer and Proprietor, Lowell, Mass.

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May be found a select stock of Parlor Suits, Easy and Old Chairs, Platform Rockers, and Lounges, manufactured expressly for retail trade. Also a line of upholstery goods consisting of Raw Silks, Spun Silks, Cashmere, Satin, and Tulle, Moccasin, Corsets, Holland, Shade Fixtures, etc., which we offer at low prices.

To purchasers of the above we offer unusual advantages.

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We are prepared to do new work in re-upholstering Parlor Suits, Chairs, or Lounges, and will estimate on all kinds of upholstery work at reasonable prices.

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BY GEO. F. ROOT.

UNDER THE PALMS is an ORATORIO CANTATA based upon Scripture. It is perfectly adapted to the needs of Sunday-Schools, and is designed especially for the exercises of

FLORAL SUNDAY, HARVEST SUNDAY, SUNDAY EVENING, ANNIVERSARY DAY, AND EASTER.

It abounds with beautiful musical and floral effects, and represents Christ as the Deliverer. The music is bright, simple and lasting.

Sunday-School Superintendents will find in "UNDER THE PALMS" just what they have long sought for.

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THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, April 27.

Five members of the Pennsylvania legislature have been sentenced each to one year's imprisonment and a fine of \$1,000 for bribery.

Central Illinois was visited by a destructive cyclone on Saturday evening; many persons were killed and seriously hurt by falling timbers.

The Odd Fellows yesterday commemorated the first anniversary of the introduction of their order into America.

Owing to the blockade of Callao, the Peruvian government has opened to commerce upward of forty new ports.

The British recently engaged in battle with the Afghans, and over one thousand of the latter were slain; the British loss was slight.

Mayor Kallach disavows any knowledge of the murder of De Young, and says that he deplores the act of his son.

Wednesday, April 28.

The Marquis of Ripon is to be Lord Lytton's successor as viceroy of India.

Joseph Seligman, the founder of the famous banking-house of J. & W. Seligman & Co., is dead.

The illicit distillers in northern Georgia have banded themselves together for the purpose of resisting the revenue officers, and a reign of terror exists in several counties.

The House yesterday passed the District of Columbia appropriation bill and also the bill authorizing the registration of trade marks.

The bill in aid of the Howgate Arctic expedition passed the Senate.

Trouble between China and Portugal is anticipated. Several Portuguese vessels have been seized by Chinese cruisers.

Thursday, April 29.

The Boston Society of Natural History celebrated its fiftieth anniversary yesterday. Addresses were made by Governor Lord, President Eliot, and others.

The Austrian government is taking steps to check the tide of Hungarian emigration to this country.

Ex-Postmaster McArthur of Chicago has been found guilty of embezzling \$50,000 while in office.

The whiskey tax question was discussed at length in the House yesterday. The Senate passed the Indian Appropriation bill.

Friday, April 30.

The English Parliament was opened yesterday.

China is making preparations for war on a large scale.

The officers of the "Constellation" were lauded by the mayor and citizens of Cork, Ireland, last night.

Many houses were demolished and several persons injured by a cyclone which swept over Columbia, S. C., yesterday.

The Pennsylvania democracy, after a turbulent discussion, failed to adopt the unit rule. It is said that thirty-eight of the delegates are opposed to Tilden, and twenty favor his nomination.

Saturday, May 1.

The President has tendered Postmaster General Key the vacant U. S. judgeship for the eastern and middle districts of Tennessee, and the position has been accepted.

The firm of Houghton, Osgood & Co. has been reorganized under the name of Houghton, Mifflin & Co. James R. Osgood, who retires, starts a new firm in the heliotype business.

The Senate passed yesterday the Naval Appropriation bill without amendment. The House transacted no business of importance.

Nearly 48,000 immigrants arrived in New York last month.

Monday, May 3.

The decrease in the public debt last month was more than \$12,000,000.

President Scott of the Pennsylvania railroad has resigned.

Major General Heintzelman, U. S. A., died in Washington on Saturday, at the age of 73.

Charles Bradlaugh has declined to take the oath of allegiance to Great Britain as a member of Parliament from Northampton.

The Chilean fleet bombarded Callao on Friday.

A serious riot occurred near Paterson, N. J., yesterday, occasioned by an attempt to lynch a farmer who had shot and killed a young German trespasser on his premises.

A joint resolution passed Congress on Saturday, empowering the Secretary of War to send 24,000 rounds to the sufferers by the recent cyclone at Macon, Ga.

Letter from Duxbury.

Upon Clark's Island (so-called in honor of the name of the Mayflower), beneath the shadow of Captain's Hill, the Pilgrims spent their first Sabbath on land, lifting up their voices in prayer and praise, with no canopy but the wintry heavens, and thus dedicated themselves and this land to God.

Capt. Miles Standish had a large farm on this hill, now one of the prominent landmarks of Duxbury, and here a monument to the intrepid captain has been erected (not completed), overlooking the Bay and town of Plymouth.

The Pilgrim Church of Plymouth stood near her first colony to this place, which flourished for many years under able and faithful pastors. About the close of the last century, the faith of the fathers was here repudiated.

Methodism took an organic form in Duxbury under the administration of Rev. Edward T. Taylor in 1819, when a class was formed, embracing the following names: Solomon Washburn, Hannah Washburn, Susan Winsor, Salome Delano, Lucy Delano, and Nancy Thomas. Of this little band, Lucy Delano remains, a faithful member, and still active in all the duties of the Christian life. She had been identified with the church as a member in Marshfield, where she united in 1813.

From this small beginning, so rapid was its growth that a large church was built in 1823, and on the 27th of November was dedicated by services as follows: Sermon in the morning by Rev. B. Othman on Ex. 20: 24; in the p. m., by Rev. J. Lindsey, on Psa. 20: 5; in the evening another sermon by Mr. Lindsey, on Psa. 36: 7. This church constituted a separate station for the first time this year, under the pastorate of that able and faithful minister, Christ Rev. Thomas C. Peirce, the father of the present editor of Zion's Herald.

During the same year the Sunday-school was organized, which has continued to bless the church till this day. He was followed by such men as B. Othman, L. Bonney, A. D. Merrill, Enoch Mudge, D. Fillmore, F. Upham, E. Kirby, and Jefferson Hascall. These pastors were aided by the councils and ministrations of Geo. Pickering, Elijah Hedding, Edward Hyde, John Lindsay and others, as presiding elders; hence it is not a matter of surprise that this soon became one of the strongest churches in New England.

In 1837 the number of members reported was 235; in the year 1838 I suppose the number had increased to about 300; but as I have not the Minutes of that year, I cannot state positively. Alas, the change came, in

the anti-slavery excitement, continuing till 1842, when under the leadership of the wealthy members, a large secession took place, and a Wesleyan church was formed. As an indication of the results of this movement, the number of members reported by Rev. George M. Carpenter, at the end of his term, in 1845, was only eighty-three.

The financial interests of the place have declined, especially by the entire removal of the ship-building business, compelling the removal of many of the most enterprising men of the place. Many faithful and able men have been sent to build up the broken walls of this Zion, among whom are J. D. Bridge, J. Lovejoy, Wm. T. Harlow, Wm. H. Richards, Samuel Beedle, M. J. Talbot, D. D., B. Othman, E. Edson, E. W. Anthony, W. J. Smith, and S. W. Coggeshall, D. D. In some instances, some years ago, generous appropriations were made from the missionary treasury to aid this church; occasional revivals have been witnessed, but the death-rate has exceeded the birth-rate, until only a small company remain.

F. A. CRAFTS.

An S. S. Concert Indeed.

Having been privileged to be present at a Sunday-school concert in the city of Newton on a recent Sunday evening, let me say to the young superintendents not as many weeks such as our mutual friend, Hon. J. Sleeper, has been years at it—has, nevertheless, succeeded, in so short a time, in teaching the children to get their lessons so thoroughly that they answered readily all the questions put to them promiscuously from all the lessons of the first quarter of this year, during a very rapid "review" of an hour and a half, interspersed with beautiful new tunes, "sung with a will" by these little ones. This latter is the more surprising because when I looked in upon that school, a year or two ago, hardly any children sang. As to the mode of questioning them, it was as surprising and trying to them as it could be, showing that they must have memorized all those lessons in order to answer any and all, put to any one of the classes at only a moment's notice. Added to this, there was a recitation of a verse or two, by some one, summing up the sentiments taught in the previous lesson.

Does any one say "this was only a fancy exhibition," like many others we have witnessed? Nay, can anything come nearer the required standard of a perfectly conducted Sunday-school than this? If so, let us hear of one.

A. VISTON.

HOLMAN'S ACID PHOSPHATE is prepared according to the directions of Prof. E. N. Horsford, of Cambridge, Mass., the well-known authority on nutritive bread and the cereals. Useful in Dyspepsia, Nervous Diseases, Mental and Physical Exhaustion, etc.

IT IS IMPOSSIBLE FOR A WOMAN AFTER a faithful course of treatment with Lydia E. Pinkham's Vegetable Compound to continue to suffer with a weakness of the uterus. Enclose a stamp to Mrs. Lydia E. Pinkham, 233 Western Avenue, Lynn, Mass., for pamphlets.

Lager beer, ale, porter and other beverages, stimulants superseded by Malt Bitters.

All in want of photographs taken in the best style, better call at Hardy's, 493 Washington Street.

A well known man was suffering from debility and loss of appetite; took two bottles of Hood's Sarsaparilla, gained ten pounds and got well.

WHAT IS COMPOUND OXYGEN?—This new remedy for chronic diseases, which of late has attracted so much attention, will be found advertised in the present number of our paper. The question naturally arises, "What is Compound Oxygen?" Its discoverer claims that it is a new combination of oxygen and nitrogen—the two elements which make up our atmosphere air—in such proportions as to render it richer in the life-giving element, and that it acts in complete harmony with natural laws and forces. A Treatise on Compound Oxygen, containing a history of the discovery of this remedy, a statement of its nature and mode of action, and a record of many remarkable cases, will be sent free to any one who will write for it to Drs. STARKEY & PALEN, of Philadelphia. See their advertisement.

BRONCHITIS.—Throat Diseases often commence with a Cold, Cough, or unusual exertion of the voice. These insidious symptoms are allayed by the use of "Brown's Bronchial Troches," which if neglected often result in a chronic disease of the throat.

TO CALIFORNIA AND OREGON!—The Ladies' Aid Society of the M. E. Church at Salem, Oregon, have made arrangements whereby our readers may secure round trip tickets for California and Oregon at the lowest possible rates. This is a rare opportunity. Those who would avail themselves of these low rates must reach Chicago, Ill., in time for the train which will start by the Chicago and Northwestern Railway at 10:30 o'clock, a. m., Wednesday, June 16, 1880. Rates to Chicago from New York, \$10.00; to Chicago from St. Louis, \$10.00; to Chicago from Cincinnati, \$10.00; to Chicago from Philadelphia, \$10.00; to Chicago from Baltimore, \$10.00; to Chicago from Washington, \$10.00; to Chicago from New Orleans, \$10.00; to Chicago from San Francisco, \$10.00; to Chicago from Portland, \$10.00; to Chicago from Seattle, \$10.00; to Chicago from Tacoma, \$10.00; to Chicago from Vancouver, \$10.00; to Chicago from Victoria, \$10.00; to Chicago from San Diego, \$10.00; to Chicago from Los Angeles, \$10.00; to Chicago from San Jose, \$10.00; to Chicago from San Francisco, \$10.00; to Chicago from Portland, \$10.00; to Chicago from Seattle, \$10.00; to Chicago from Tacoma, \$10.00; to Chicago from Vancouver, \$10.00; to Chicago from Victoria, \$10.00; to Chicago from San Diego, \$10.00; to Chicago from Los Angeles, \$10.00; to Chicago from San Jose, \$10.00; to Chicago from San Francisco, \$10.00; to Chicago from Portland, \$10.00; to Chicago from Seattle, \$10.00; 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